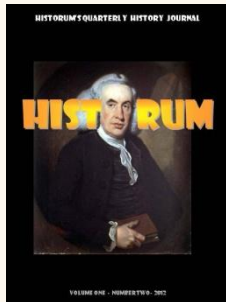


**HISTORUM'S QUARTERLY HISTORY JOURNAL**

# HISTORUM

A portrait of a man with a large, white, powdered wig, wearing a dark coat over a white cravat. He is holding a small book or portfolio in his left hand. The background is dark and indistinct.

**VOLUME ONE - NUMBER TWO- 2012**



1.

**Historum the quarterly journal** consists of the best blogs from the **Historum** web site, an English language history forum whose membership is composed of history aficionados from all corners of this event filled globe we call home.

2.

Now that this journal has arrived we leave it to Historians to look at this accident and prove that it was inevitable. *[that's an old joke]*

3.

We find agreeable these words of jurist Lewis Powell, "History balances the frustration of 'how far we have to go' with the satisfaction of 'how far we have come.' It teaches us tolerance for the human shortcomings and imperfections which are not uniquely of our generation, but of all time."

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**Dear fellow scholars,**

In response to your encouraging e-mails this quarter all I can say is WOW! Your acceptance was overwhelming and enthusiastically appreciated. The words 'great' and 'awesome' tickled us greatly. Another word that kept popping up was 'professional'. We liked that one a lot. We wish we could reproduce all your comments... even at the risk of appearing over proud. Unfortunately that would take up pages that we best fill with history.

We hope you enjoy our second issue and find the bar set to your liking.

As to our correspondent who was 'gobsmacked', I hope it wasn't as painful as it sounds.



Thanks again as we  
lovers of history  
advance to the past.

*Pedro*

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**and lots of other interesting stuff in no particular order**

**because we couldn't figure out how to number pages.**

**and because we know browsing is half the fun.**



Historum the Journal is a joint production of  
Mountain Top Publishing and  
Historum, the premier internet history forum  
and a whole gang of great history buffs.



# a message from the editorial staff



***We dedicate this issue to a decent man  
Ray Bradbury 1920 - 2012***

"And when he died, I suddenly realized I wasn't crying for him at all, but for the things he did. I cried because he would never do them again, he would never carve another piece of wood or help us raise doves and pigeons in the backyard or play the violin the way he did, or tell us jokes the way he did. He was part of us and when he died, all the actions stopped dead and there was no one to do them the way he did. He was individual. He was an important man. I've never gotten over his death. Often I think what wonderful carvings never came to birth because he died. How many jokes are missing from the world, and how many homing pigeons untouched by his hands? He shaped the world. He did things to the world. The world was bankrupted of ten million fine actions the night he passed on."

***from- Fahrenheit 451***

# Saxom IVORY CARVING

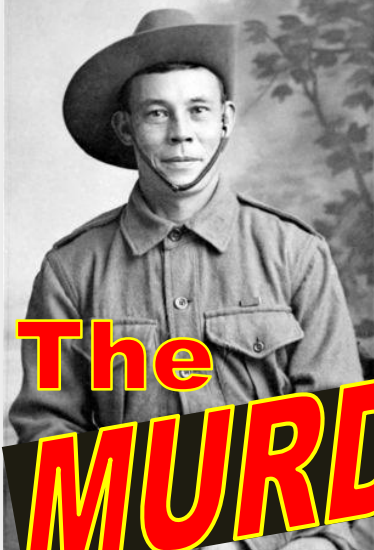
**This is a relief** made in ca. 1120-1150 century Northern Spain. This relief in whalebone represents the Adoration of the Magi. This relief is one of the most exotic images in Romanesque art. Its function, date and place of origin have been widely debated. The argument for a Spanish origin is partly based upon stylistic parallels with a bone *Virgin and Child* that was found in Spain and is now in the Musée du Louvre, Paris. But also for example the unusual but very distinctive gauffered coil of the Virgin seems only to be found in sculptures in Northern Spain in the Romanesque period.

**The quality of the carving** - its sharply defined and abundant decorative elements creating a *horror vacui* effect - has more connections with Spanish art than with the art of northern Europe. The precise function of this panel has not been ascertained. It is too bulky for a book cover, and its irregular shape would make it unsuitable for most purposes; it was perhaps a portable votive image.

**Despite the oddness**, the sculpture is the work of a truly gifted if idiosyncratic craftsman, who has created a work of art of great majesty and striking power. The scene of the Adoration of the Magi, with the kings represented as pilgrims, is said to have been very popular along the road to Santiago de Compostela. The liminal iconography of the plaque, with the beasts fighting at the feet of the Virgin below, and an owl, a symbol of darkness, above, might be interpreted as reflecting the circumstances of 'reconquista' in which the object was produced



Billy Sing



# The MURDERER

by Niall Shannon\*



## 1915, the Dardanelles

**The heat** was unbearable, the hot sun pouring down the terrific sunbeams upon the unfortunate inhabitants alone. Here in the trenches at Gallipoli, the soldiers on either side of the conflict waiting uneasily, both waiting for the whistle, both dreading the shrill noise.

**A young Turkish** machinegunner checks his equipment, a cigarette in his mouth. The puffs of smoke, so slight and thin, attract the seasoned eyes of an observer,

who alerts his companion, a small mustachioed soldier with dark eyes. He carries his favoured rifle, a Lee-Enfield .303, and with this weapon he has earned the nickname "The Assassin" and "The Murderer". In the blink of an eye, he has the unlucky soldier in his sights, but his instincts tell him to wait. He licks his lips, partly because of the heat, and partly in anticipation, and holds for a better opportunity. Every second seems like a lifetime as the Turk fiddles about with the machinegun. The snipers' finger rests on the trigger, and he braces for the familiar thud of the rifles kickback, but before he fires, a better target presents itself as an officer checks on the gunners' position. There is no thought anymore, just action, as the trigger is pulled. **Bam!** The bullet hurtles into the officers skull, spraying blood and grey matter against the rockface of the makeshift trench. **Bam!** And the startled gunner goes down as well. Another day for Billy Sing.

**Born William Edward Sing** in 1886, in Clermont, Australia, to a Chinese father and an English mother, Billy would be recognized for his marksmanship life. Even as a youth, Billy was known as a crackshot, regularly winning tournaments and prizes, getting experience from his job as a kangaroo shooter.

**He enlisted on** October 24th, 1914, into the Australian 5th Light Horse Regiment as a trooper, able to join despite the common prejudices of the time based on his ethnicity. He first saw action in Gallipoli, the terrain and positions of both armies allowing his natural talents to be used to maximum effect. Racking up 119 confirmed kills in a few months, Billy Sing's prowess was significant enough to urge the Turks to send their own veteran marksman against him, Abdul the Terrible. Abdul, known for his revenge kills, began stalking his prey, learning of the hallmarks of Billy's shooting and his preferred targets and locations. Several days passed, Abdul locating Sing and was about to fire, but the Assassin fired first, killing Abdul.

Recorded at 150 kills (201 unconfirmed), Sing was eventually placed into the Western Front, where he repeatedly earned commendations for bravery and leadership, commanding a countersniping unit in Polygon Wood, and receiving many wounds during his time in the Western Front, shots in the back, shoulder, leg and lung disease from being gassed.

**Assigned to submarine** guard duty in 1918, he was eventually discharged with permanent disability due to his wounds, he returned to Australia where he worked first as a sheep farmer (but had to give up due to the poor quality of the land) and finally as a gold miner.

**He died in 1943**, alone (he had been married briefly at the end of the war), with a mining claim and five shillings, from a ruptured aorta. His legacy remains as a leading light, alongside Caleb Shang, amongst the 400 Chinese-Australian soldiers who fought for their country in the Great War.



*a Lee-Enfield .303*



# Shifting Lexicons

## *The Hidden March of History*

by Gile na Gile



**A friend of mine** was recently assaulted by “the PC brigade” for disciplining his child in a parking lot. His four year old boy had been acting up all day and on the back of several warnings he decided to pick him up and deposit him unceremoniously in the front seat. Apart from eliciting several glares a woman approached him to tell him he was being “too aggressive” He later protested, quite reasonably, that as the child’s father he was entitled to raise him in the way that he believed was right for him and not the “candy ass” way things are done in “present day PC America”.

**I can appreciate** how outside interference (of the nature described) in one's own child rearing practices can be construed as 'politically correct' behaviour run rampant. There has been a palpable *volte face* with respect to our attitudes towards disciplining children these days with parents nowadays often obliged to restrain themselves from offering a firmer approach due to an apprehension of a shifting climate which is perennially on the look out, it seems, for instances of physical abuse. Is this the result of the aftermath of institutional abuse scandals or of the unearthing of a perceived gritty side to family life which wasn't aired in previous generations or too many episodes of E.R. perhaps? Either way, an awful lot of laundry has been aired and some find themselves cast in the role of self-appointed guardians of the public welfare. Surely, we can be attentive of the possible abuse of minors without becoming 'Nazified' Fifth Columnists springing on the slightest infraction.

**Living among African** immigrants for a while I encountered what I would call a refreshing antidote to this type of PC-ness. Discipline is enforced not only by the child's parents but by every responsible adult in company. It is perfectly normal and is indeed expected that a child 'will be beaten' (given a few vigorous slaps on the behind) by not only relatives but by neighbours and friends too if they are 'acting up'. It seems to me to pivot on the far greater community cohesion among Africans as opposed to the individualist lifestyles we are accustomed to in Europe and North America. The nuclear family for us is an almost indestructible bond and we carefully safeguard its integrity by monitoring carefully our children's path into the exterior world. Were our neighbour to pick up our child and beat him/her we would immediately head towards the gun cabinet or else file a law suit.

[illegible][illegible][illegible]

In my own experience in advocacy for 'mental health patients' (read: 'survivors' or alternatively 'experients' or even 'victims of psychiatry') there is sometimes no more heated discussion than that centred on the very words habitually used by the psychiatric profession and the media to describe some of the problems encountered when 'dealing with' or 'treating' "mental illness". Every phrase is contested and rightly so because behind each 'signifier' lies an entire battery of inherited assumptions which affect enormously how 'the condition' is both treated and perceived. Most interest groups are familiar with this type of lexical struggle and to our own credit and persistence we undoubtedly took the lead in influencing "Schizophrenia Ireland" to eventually change it's name to "Shine", thereby shedding the old moniker's pejorative accruals.

On a separate tack, Robert Fisk for instance is constantly drawing attention to 'Washington-speak' and each of his articles from the Middle East may be viewed as an attempt to purge what he takes to be a polluting and deliberately misleading choice of lexical determinants - do you refer to the Palestinian lands as 'occupied territories' or 'disputed territories'?; there is a vast gulf of difference. So whereas we might deride the overly PC it should be borne in mind that behind each lexical shift and each tiny nuance of meaning there are often innumerable bloody and hard fought battles. In fact, it's all hard won - despite the cheap laughs from the comedians.

However, the phrase '**politically correct**' has itself become hackneyed through over usage and it may be asked what it can possibly be said to represent anymore. Even if the ideas which it was originally brought into being to promote are still with us the phrase itself has become significantly emptied of content by overuse (the 'worn tessara' syndrome). What has been drained from it is now regurgitated *ad nauseum* and this perhaps indicates the necessity for a new phrase.

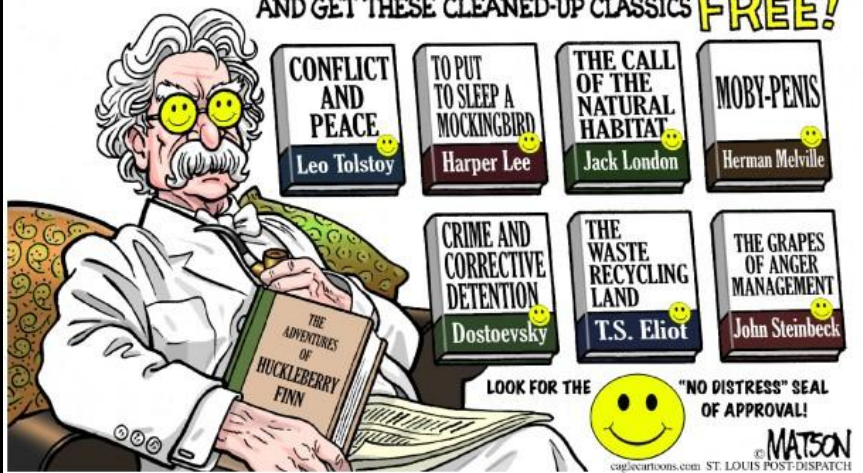
You will notice too that when a 'politically incorrect' infringement does take place on the airwaves a simple frown or change in tone is all that is required to register disapproval much to the often squirming embarrassment of the offender (or, just as often blank incomprehension). The phrase has served its purpose; it has implanted the concept that there are myriad battle grounds within society so effectively that it's very use has now become superfluous.

# AN EDITORIAL CARTOON

courtesy of the St. Louis Post-Dispatch

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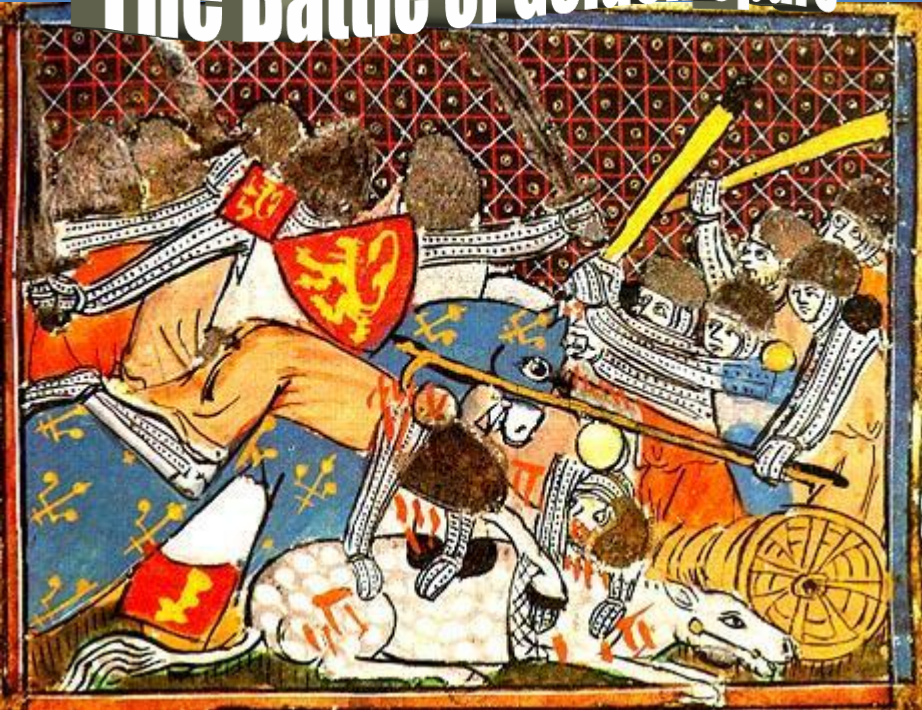
# The Battle of Golden Spurs





**by Niall Shannon**

# The Battle of Golden Spurs



**The County of Flanders**, a region known for its wealth and nominally under the dominion of the French King, Philip IV of France who was intent on securing the economic power of the Flemish trade guilds. Though vassals to the French crown, the Flemish had enjoyed considerable independence in their own affairs.

**The County** had been established after a series of confrontations between Guy of Dampierre, the Count of Flanders and Philip IV, which had begun with complaints of the heavy tax burden Guy had placed upon the commoners in Flanders, causing the King to exercise greater control in the region in order to protect a great source of wealth for the Crown. The taxes had been issued to recover from the decimating trade war between England that had been instigated by Guy's mother Matilda, who had seized the property of English merchants in the region.

**Unfortunately** for Guy, even after his mothers abdication in 1270, there was little love lost between the commoners and the patricians and nobles. Soon the Count was to suffer numerous embarrassments by Philip IV: Guy arranged a marriage for his daughter Philippa and Edward, the Prince of Wales. Philip IV captured and imprisoned Guy and his sons, broke the marriage and imprisoned Philippa in Paris where she would die some years later.

**His territories** surrendered to the French King, Guy sought revenge with Edward I of England and declared war. The English intervention was essentially useless and the Flemish were defeated by the French forces and now dealt with the new Royal power in the region.

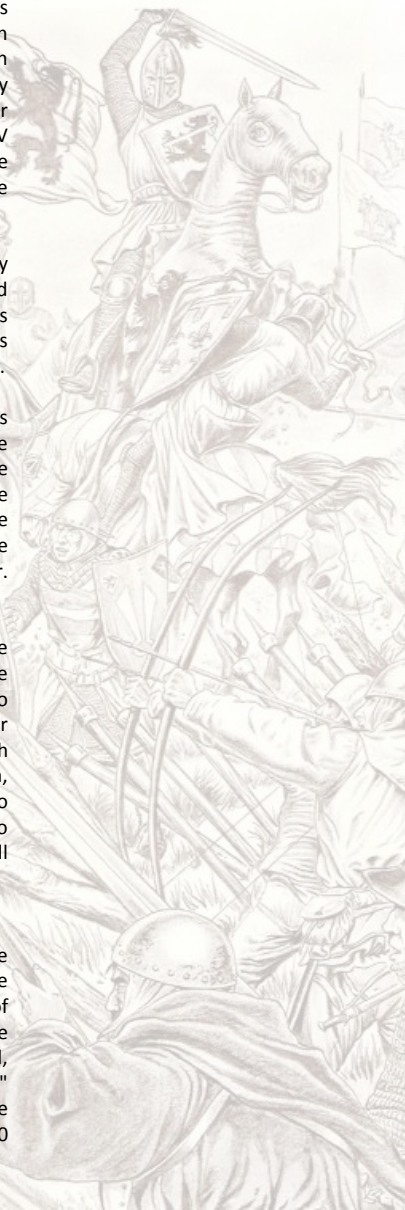
**Their Count** imprisoned and suffering greater taxes and constant interference. Two prominent trade families, the Liebaarts and the Leliaarts who were already rivals, become even further divided by the fortunes of their families under the French crown, the Leliaarts doing very well and the Liebaarts become poorer and poorer.

### **Bruges-1301**

**Pieter de Conick**, a weaver disgruntled under the French rule becomes a inspiring speaker to the common people, inducing them and the artisans to defend their rights. He is arrested by the patricians for inciting rebellion, but the people who love him, march onto the prison to free him. Jacques de Chatillion, governor of Flanders, quickly orders a small band to quell the peasants. The De Liebaarts are unable to defend the town and the French strip the citizens of all their rights and privileges.

### **March 1302**

**The taxes** are reintroduced, and now the people are furious, chasing out the opulent De Leliaarts of the city. de Chatillion descends on the town, but the city of Bruges erupts in violence, the townspeople slaughtering any French citizens they can find, shouting the Flemish phrase of "*Schild en Vriend*" (shield and friend), and any who could not pronounce it were killed. Roughly 800 people were killed and 90 knights captured, de Chatillion escaping.



**Philip IV** responded by sending Count Robert II of Artois, who had defeated the Flemish in their previous uprising. The Flemish forces consisted mainly of militiamen, trained extensively and well equipped, with a few knights who had remained loyal to Count Guy. They were armed with the *Goedendag*, a club/spear with some debate about its use. It seems that it could be used to stake into the ground on the first line, with the successive lines using it to hammer the stuck knights. As well as the *Goedendag* they used a long spear known as the *geldon*.

**The staging grounds** were around Courtrai, an area with plentiful ditches and streams which would provide a challenge for the vaunted French cavalry. The archers from both sides exchange fire but with little success, and so the French infantry is sent in. The French infantry fight well, but Robert II of Artois wants the victory to belong to the noble French cavalry and so recalls the infantry, whilst advancing his cavalry across the brooks of the region, which impede the charge.

**Nevertheless**, the French cavalry charge begins, the banners flying, the scraping and jingling sounds of steel, the thunder of the hooves, the battlecries of the chargers as they descend upon their foes. It is far from inexorable though and the knights slam into the Flemish shields, holding firm. The few knights that break through are taken further into the Flemish lines and butchered, surrounded on all sides by merciless Flemish soldiers.



**There was no** care for the conventional ransom taking of knights, and so the Flemish fell upon the hapless nobles with furious abandon, driving spears through the weak points in the knights armour, smashing skulls and hacking those who fell from horse. It is brutal and unforgiving, and even the French commander, Robert II of Artois, is surrounded and killed. A folk legend states that the French soldier begged for his life, but heard the reply "We do not understand French" and killed him.

**Hearing of the loss** of their commander, the French forces retreated, pursued by the Flemish. Many famed Frenchmen were killed, including the



**Constable of France**, Raoul of Clermont-Nesle, as well as two Marshals of France (Guy I of Clermont and Simon de Melun), plus numerous counts and nobles, the chief advisor to Philip IV, Pierre de Flotte also perishing.

**The name** of the battle comes from the amount of golden spurs that littered the battlefield afterwards from all the dead chevaliers. The spurs were taken by the Flemish and were hung in a church, and the day of the battle July 11th, is celebrated as a holiday still by the Flemish community.

## Aftermath

An overwhelming and surprising success, the Battle of the Golden Spurs continued a growing series of lessons that revealed that disciplined infantry could repel and defeat heavy cavalry. The lessons began at Stirling Bridge in 1297 and would continue to challenge the contemporary military theory of the time. It was also an example of a popular uprising that gained success, motivated by the peoples concerns and defended almost entirely by the non-ennobled.

However, the French were able to exact revenge and within a couple of years had imposed a heavy peace treaty upon the Flemish. Still, the victory resounds throughout history as an example of determination, skill and luck, changing the face of the battlefield forever.

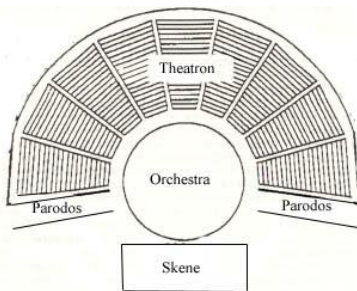


# Exploring THE HISTORY OF THEATRE



continued by Anna James

I will continue with the Greek drama, (see Journal No.1) and will concentrate on the Greek theater, the structure of a Greek play, and the number of actors involved.



Parts of a Greek Theater

What did the Greek theater look like? Like this →

**"Theatron"** is where the spectators sat, on wooden benches in the C5th BC, but by C4th many theatres had marble benches. Many theaters used a hillside to support the benches, and this side was "wrapped" around the scene.

**"Orchestra"** was called the round place where the chorus sang, dances and interacted with the actors who played on the stage. In the center of it there was an altar; the orchestra in the Theatre of Dionysus in Athens was 60 feet in diameter /ab. 20 meters/. The word "orchestra" means "a dancing place".

**"Parodos"** - this was a walk by which the chorus came on and exited from the orchestra.

**The stage** was raised couple of steps above the orchestra. During the C5th BC, the stage of the Theater of Dionysus in Athens was like 25 feet wide and 10 feet deep /about 8 meters wide and 3 meters deep/.

**"Skene"** - was a building build directly behind the stage and which was decorated - as a place, temple or whatever the plays needed.



The Dionysus Theater in Athens, 5 century BC



The Odeion of Herodes Atticus, 161 AD

**The Theatre of Dionysus** was built by Pisistratos, tyrant of Athens, when he moved the Dionysus festival from Eleutherai on the Kitharron Hills here.

**The Odeion** was built by Herodes Atticus, and had a capacity of 5,000 people.

Structure of a Greek drama:

**Prologue** - it was spoken by one or more actors

**Parodos** - this was like an opening song, sung by the chorus, as they entered the orchestra and danced.

**Episode** - this was like an act, during which the actors and the chorus sang.

**Stasimon** - the actors left the stage and the chorus sang.

So, episodes and stasimons alternated until the last scene

**Exodos** - the chorus sang a processional song as they exited the orchestra.

**Number of actors** - in the earliest stage of the development of the drama /which actually is not included here in this post, I count the beginning of drama with the beginning of dialog/ there were no actors, only chorus who performed a "dithyrambous" - a song. Then:

**Thespis** /536-533/, who performed the first real Greek drama, was the only one actor on the stage and he played all the characters by himself changing masks. This Thespis, AFAIK, was the first actor to act in a written play in the European history of drama; this style of performing was called "tragedy", and he won the first competition; the prize for his first play was a goat...he also toured the various cities with a cartfull of costumes, masks and stuff, props, and stuff like that. I don't know though were did he pt the chorus...

**Aeschylus** in his 1st play in 484 introduced a second actor.

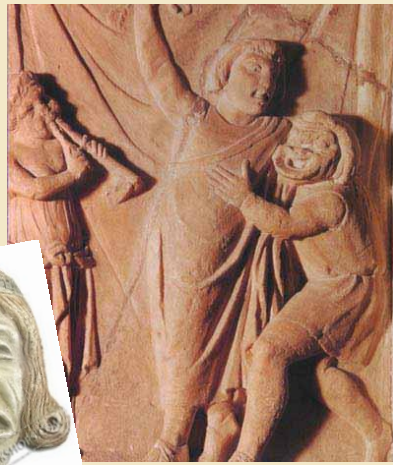
**Sophocles** in "Ajax" ca. 445 introduced the third actor. The word for actor was "hipocrit"; they were always three and changed their masks and clothes behind scenes during the "stasimon", while the chorus sang and danced; and they were always men.

Well, I have to leave the costumes, masks and stage machinery for the next post, because this one became too long already.

Meanwhile, to finish off with the Ancient Greek drama, I have to concentrate on the costumes and the masks that were used there and then.

**Masks** - there were practical reasons for using masks - it was easier for the performer to transform himself from one character into other using different masks - after all, there were only 1 to three of them /the actors/, in the Greek theater. Also, the masks represented also female characters, so the guys playing girls were more convincing in wearing masks of women faces. Other function would be to make the faces of the actors more visible from the farthest seats - since they were stylized and showing a particular face that the general public knew what was standing for. There were happy faces, and angry faces, and ugly faces to represent villains, and so on.

**Of course**, there were also drawbacks - for example, the actors couldn't use their own mimics to show the emotions there had to convey, so they would rely more on gestures; also, since Ancient Greek was a melodically intoned language, a declamation of it sounded more like music, that to what we are used to - so, the actors couldn't convey much with vocal expression, which means that they probably would overdo their parts in order to get through the spectators.





**Unfortunately** we don't have physical evidence of the masks that were used, because they were made out of perishable materials and none survived. We have pictures and drawings of them on vases and stuff - like on this mosaic I posted here. The Greek word for 'mask' is "prosopon", which means "face" - I find this very ironic, considering the modern meaning we put in the words "face" and "mask". The masks were made by special "mask-makers"; the mask-maker, Tanos Vovolis, suggested that the mask also had a function of a resonator of sorts, amplifying the voice of the actor, and changing it's quality which was a big plus, since the plays were performed outdoors. That's why the hole for the mouth was small, and the mouth of the actor wasn't visible - so it can work as a megaphone of sorts.



**The masks** were made out to flexible organic materials, like stiffened linen, corks, leather, wood, and had wigs made of human and horse hair; also, some had beards. The idea was that the mask had to blend with the body of the actor and be more convincing. In some way, the personal qualities of the actor were to vanish, and only the character of the character in the play to exist during the performance. The members of the choir also wore masks, all of them the same type, because they represented one character.

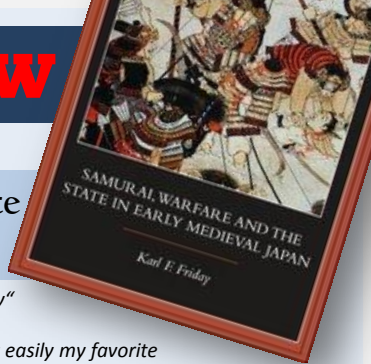
# BOOK REVIEW

by leakbrewergator

## Samurai, Warfare and the State in Early Medieval Japan

is Dr. Karl Friday's contribution to the "Warfare and History" series created by Jeremy Black.

*I've only read a few other titles in this series, but Friday's is easily my favorite*



**This work provides** a stunning amount of information on the advancements in weapon technology in Japan's medieval period. A feat that is even more amazing considering the length of the book. (It's only 236 pages including an extensive notes and index section.) Friday spends a great deal of time discussing the Later Three Years War. I particularly liked this feature as I am not very familiar with this particular conflict, and it was very interesting to see the weapons and strategies used at this time.

**Friday also** discusses the gokenin in great detail. These men carried a great deal of responsibility in Pre-Sengoku Japan. They served the Shogunate during the Kamakura period and served all types of roles from bodyguard to warrior to administrator. These men were some of the most important people in Japan's history and Friday paints them in the appropriate light.

**Friday also** delves into the difference between tactics and strategy in military affairs. This is something that is usually sorely needed in any academic study of a military field. One of my favorite sub-fields within this area was Friday's discussion of mounted tactics used by the soldiers at this time. There were terrific diagrams used to show how mounted Samurai would maneuver their horse to position them-

selves perfectly for an attack or defense, depending on their situation.

**Outside of** the diagrams used for defining mounted fighting tactics, Friday uses charts and tables tremendously in this work. There were several graphic comparisons between the different weapons that were in use at the time. In fact, outside of a typical weapons manual, this work may have the most detailed information on the different tools used for warfare during this period. The tables on both military and governmental organization were also well done and very helpful.

**Armor construction** is one of the more confusing aspects of Samurai warfare. Fortunately, Friday does his best to describe a few of the techniques used for armor construction without becoming too reliant on jargon. His section on this area was extremely informative and is a source that I will certainly turn to for future reference on the subject.

**5.0 rating out of 5.0**

**I don't give too many** books a perfect rating. I can usually find something wrong or irritating with any work. However, Samurai, Warfare and the State in Early Medieval Japan is one of my favorite works in any subject. I really can't recommend this book high enough.

Everyone must

# leave something

behind when he dies,  
my grandfather said.

**A child** or **a book**  
or a **painting** or a  
**house** or a **wall built**  
or a **pair of shoes**

**made.** Or a **garden**  
**planted.** Something  
your hand touched  
some way so your soul  
has **somewhere to go**  
when you die, **and**  
**when people look**  
**at** that tree or that  
flower you planted,  
**you're**  
**there.**





# Perseus Eurymedon, founder of Mykenai

by Okamido

**The mythical figure** known to us as Perseus, slayer of the Gorgon and conqueror of the Ketus, boasts an unprecedented royal lineage. As the great-grandson of Sparta and Lacadaemon, legendary founders of the famous Polis, the grandson of Acrisius, King of Argos, and the son of the supreme god in the Greek pantheon, Zues, there are not many that could call on the credentials at his disposal.

**Thrown into the sea** by his grandfather Acrisius, and rescued by the kindly fisherman Dictys, Perseus seems to have the origins of his beginnings augmented, much in the fashion of Moses, Sargon, Oedipus, Romulus and Gilgamesh. Many historians believe that these type of stories (abandoned-baby-returns-as-king) serve to give the hero a proper lineage, one that befits him and his revered status. Does this possibly mean that a man and warrior named Perseus may actually have existed?

**A interesting idea** as the name Perseus is known to not be endemic of Greece, and some possible translations of it are "sacker of cities", and "destroyer." With deep Indo-European roots, the name most likely arrived from the Black Sea between 3,000-2,000bce and it is quite possible that the man who would be known as the Perseus of myth started out as a soldier or minor chieftan who may have risen to some acclaim amongst his people, settling in or around the area of what would become Mykenai, and giving birth to the now well known myths.

**According to some** of these myths, Perseus set out on a quest to vanquish the only mortal gorgon, Medusa, and claim her head in order to placate the King of Seriphos, Polydectes, who had wanton desire for Perseus' mother, Danae. Only through the divine aid of the gods, as well as the Graeae and Hespieredes, the witches and nymphs, was Perseus able to complete this task.

**If however we** look at these stories objectively as well as critically, and use them with the current thoughts on the Epic of Gilgamesh, we may in fact come to another conclusion all together.

**If as in** Gilgamesh, the monsters that Perseus had to face represent destructive forces, it is not unlikely that in truth, they are raiders, pirates, or hostile tribes that must be overcome in order to secure the safety of the people under the protection of either Perseus, or a chieftan that Perseus serves. This in fact could very well mean that a warrior and leader to his people, named Perseus actually trod the earth thousands of years ago. Myth and legend state that the city of Mykenai was founded when Perseus dropped his cap on the ground, or by another story, simply bent over to pick a mushroom. Is it not more logical to assume, that a group of Indo-Europeans migrated and settled there over 3,000 years ago, and amongst them was a brave and strong man, either their leader or protector, who along with other strong men carved out their small piece of the Peloponnese, and gave rise to one of the most significant cities of the Bronze Age?





**the choices are driving me to drink!**

**Every culture** as its expressions for drunkenness which range from the gross to the poetic. In the United States, falling in the middle of these two extremes, is the expression, "he fell off the wagon".

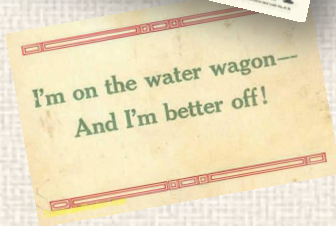
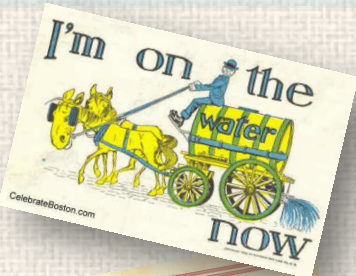
**In Costa Rica** the expression for the over indulgent is reversed and we hear 'he is *on* the wagon.' Both expressions seem to have been born in the latter part of the nineteenth century.

**Let us look** at the origin of the North American expression first.

**The U.S. expression** usually alludes to a persons failed attempt to maintain sobriety. In the late 1800s there were many temperance movements that attempted to get the government to ban liquor and to get 'the men folk' to stop 'indulging in the devils potion'. The wagon referred to was the horse drawn water wagon that sprinkled roads to keep down the dust that traffic caused, especially on hot days.

By the 1890s the Temperance crusade was in full swing. Men who had signed the pledge and vowed to stop drinking might be heard to say, "*I am thirsty indeed but would rather climb aboard the water cart to get a drink.*" Or to simply refuse a temptation, "*No thanks, I am on the water cart.*" This expression was first recorded in the children's book *Mrs. Wiggs of the Cabbage Patch* in 1901. Cart was soon replace by the more alliterative *wagon*. Quickly the phrase was shortened to *on the wagon*.

**Its present meaning** dates from about 1900. The antonym *off the wagon*, used for a resumption of drinking, dates from the same period. B.J. Taylor used it in *Extra Dry* (1906): "*It is better to have been on and off the wagon than never to have been on at all.*" I suspect he was *under* the wagon when he wrote that line.



**by Pedro**

**The Central American origin** of the phrase takes a bit more explaining and will take longer but I promise it is as interesting as the North American story.

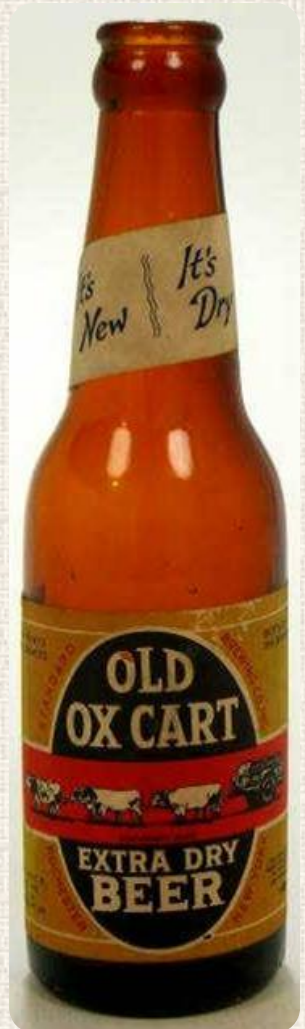
**At one point** in the 19th century, Costa Rica was exporting up to 440,000 quintals of coffee per year from a port on the Pacific coast. [A quintal is equal to 151 pounds.] The central valley with its optimum altitude for coffee growing was where most of the coffee crop began its journey to the waiting ships.

**A yoked team** of oxen with a carreta (wagon or cart) loaded with 10 quintals of coffee took eight days to make the trip from San José to the coast. With a total investment of 16 days for each trip and only a four month season a cart driver could expect to make 4 or 5 trips. That is if all went well without excessive break downs, repairs and enforced rests. All of which adds up to between 5,000 and 10,000 coffee loaded carts making the journey each season.  
[Today the distance can be driven in four hours...if the roads didn't have potholes maybe 2 hours.]

**From San José**, (the capital city in the central valley) there were endless rows of carts either leaving for or arriving from the Pacific coast. As the roads in those days were narrow and subject to washouts and all the other vicissitudes of weather, the damage suffered by the carts and the environment was, to put it in the local idiom: mucho. Therefore the Government decided that something had to be done. They did what governments do best. They held meetings. Eventually they decided that the best thing to do is the thing governments always do when they run out of ideas; they passed laws.

**Regulations** on how the carts were driven and also regulations on the behavior of the cattle were drafted and passed. To see to it that the new laws were followed police were put to patrolling the road(s) to ensure that there was full compliance with the law.

**One of the most** important rules, at least the one that concerns us, was that the boyero [ox cart driver] was prohibited from riding in the cart. He was required to walk in front of the yoke of oxen.



**This was not** unreasonable as it was the best way to manage these enormous and powerful animals. But on such a long and difficult trip the drivers would easily tire and sit on the front of the cart. There was a logic to prohibiting this. If the oxen didn't feel the presence of their master they could easily be frightened and cause an accident. These endless rows of cart and animals traveled very close to each other and one accident could trigger a series of misfortunes. Which brings to mind another expression that seems to be rooted in experience: dumb as an ox.

**Besides sitting down** on the job the oxcart driver thought it practical, to bring along plenty of liquor for those cold nights and to fight off the heat of the day. Packing a lot of booze was a common practice. But when they got so drunk and could no longer stand they had no choice but to pass out on top of their coffee laden cart. When the police caught them they were immediately fined, and the offense was published in the 'Official Gazette'. It might say something such as: "So and so: heavy fine for being on the wagon."

**As every** Tomás, Ricardo and Enrique soon came to assume, Señor So and So was not tired of walking as much as unable to.

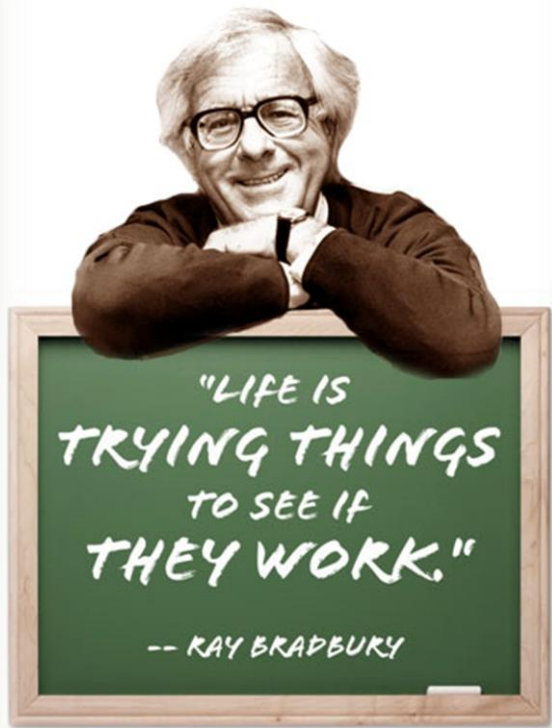
**And that** is the end of our parable of how one culture can look backward to another but in truth both are traveling the same route. And on that note I will pour myself another cup of coffee and add a shot of something to jump start the caffeine. That'll fix my wagon.



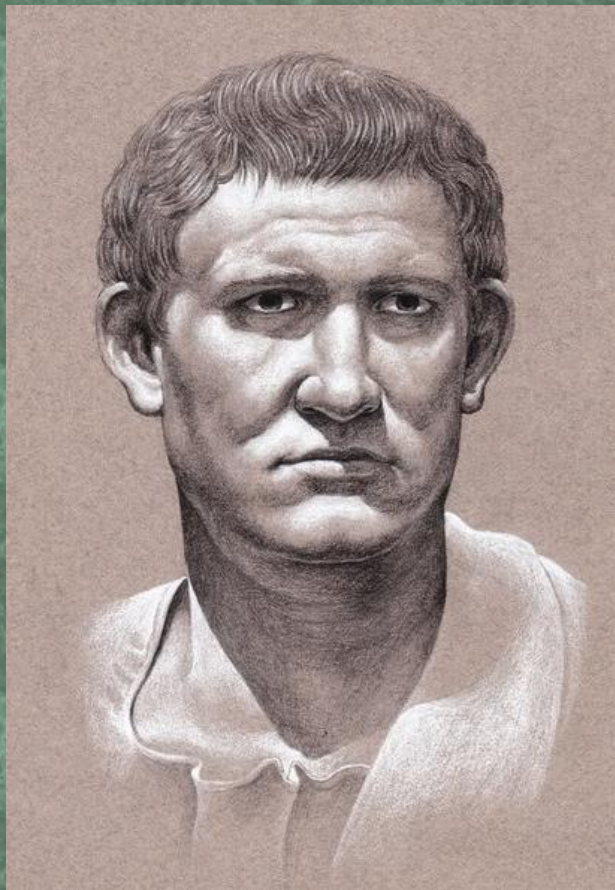
This contemporary T-shirt design translates as 'Drunks Without Borders'.



This 19th century photo although not of a coffee train is never-the-less typical of the ox carts that would have been used to take coffee to market. Notice that nobody is 'on the wagon'.



# Marcus Vipsanius Agrippa



part one by  
Okamido

**Born between 64-62 BCE** to a less than prominent family, Agrippa was able to meet and befriend another youth during his school years that would govern his action the rest of his life. This friend, Gaius Octavius Thurinus, who is better known to us by his latter title of Caesar Augustus, would recognize the inherent military skills of this young man named Agrippa, and would hold him close to his breast for all of his days.

**From this friendship** with Octavian, Agrippa naturally sided with Octavian's great-uncle, Gaius Julius Caesar, during the tumultuous times of Civil War and beyond. It is apparent that from the moment Agrippa donned his toga virilis that he would serve in a superior capacity in the military juggernaut that was Rome, and in particular, Caesar's Legions. First seeing action at the Battle of Munda where thousands of Romans died in fierce combat, and where the famed cavalry general Titus Labienus met his end, as well as the eldest son of Pompeius Magnus, Gnaeus Pompeius, who was quickly captured and executed, Agrippa's performance was sufficient enough to be sent to study with Octavian in Apollonia and continue his military tutelage with the Macedonian Legions as Caesar consolidated his power in Rome.

**Agrippa's future** was secured on the 15th of March, 44 BCE, when the famed "Uncle" of his best friend, was ruthlessly cut down by those who had pledged to safe guard his life. With the death of Caesar, the norm of political intrigue that was commonplace in Rome, would once again jump into overdrive, culminating in the Battle of Mutina, where the rebel Marcus Antonius, would meet the forces of the Republic, consisting of Legions under Aulus Hirtius, and Octavian. Already reeling from a battle against Hirtius and Gaius Vibius Pansa six days earlier, a battle which claimed the life of the Republic General Pansa, Antonius's troops were no match for the combined forces of Hirtius and Octavius' commander, Agrippa. Soundly defeated, Antonius fled, leaving the field to Octavian/ Agrippa, and the now dead Hirtius. Fortuitous indeed for the faction that Agrippa swore loyalty to.



Romans used "*carrier pigeons*" in the races and on blockades of their cities. (Mutina 43 BC). Later on this method became widespread by the Muslims in the east and between 12<sup>th</sup> and 15<sup>th</sup> century official carrier pigeons postal system was used in Anatolia and Egypt.



**With war** and politics however, circumstances change with the prevailing winds, and Antonius, who was once an enemy, was now a friend. With this friendship, the time was ripe for payback against the murderers of Caesar, Brutus and Cassius. With the first Battle of Philippi, it could be said that Agrippa met his only setback as a surprise attack from Brutus' forces stormed Octavian's camp, pushing his Legions back. Luckily however, undisciplined troops and subpar command on Brutus' side led to mass looting, and gave Agrippa the chance to reform his lines and push back, thus denying the "Liberators" their victory. Within three weeks, the second Battle of Philippi would be fought, and the murderers of Caesar would be cleaned from the earth. Left now on the stage were three titans who would soon clash, the political-military tandem of Octavian and Agrippa, staring across at a hostile, and on the very top of his game, Marcus Antonius. Unbeknownst to Antonius however, he would give Agrippa the experience needed to destroy him forever.

**Before that** experience would be gained however, Agrippa would have the opportunity to gain more field experience when, in 41BCE, Marcus Antonius' brother Lucius, decided to start a small civil war. After quick action by Agrippa, in which he seized the town of Sutrium, keeping access to Gaul open, and then repelling a force sent to assist Lucius, Octavian was able to force a surrender through siege. At this point, Agrippa was able to show some political acumen as he arranged further treaty between Octavian and Antonius, thus forestalling the inevitable conflict to come. The following year, Agrippa was sent to govern Gaul, which had not had a proper administration since its conquest by the famed Julius Caesar. During this

governorship, Agrippa built several roads that would later be used by Rome's Legions, as well as founding the city Ara Ubiorum (modern Cologne) when he resettled the Ubian tribe after crossing the Rhine and defeating the harassing Suebians in a pitched conflict.

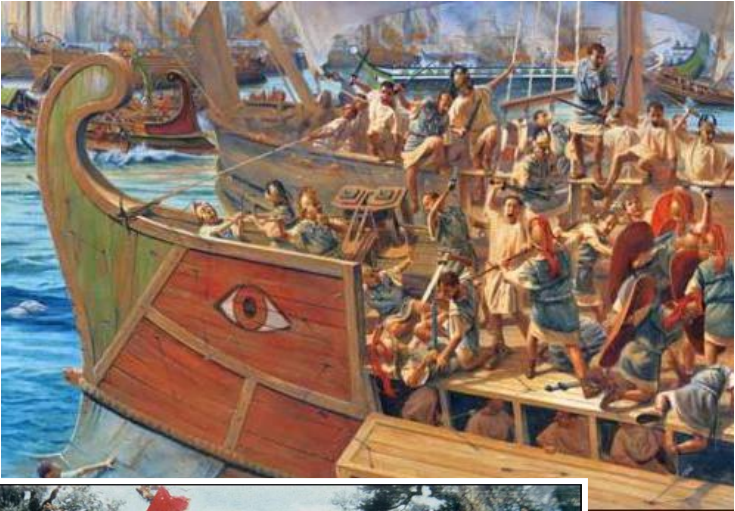
**At the same time** as Agrippa's governorship of Gaul, a pesky gnat had turned into a formidable nuisance. Sextus Pompeius, son of the Magnus and brother of Gnaeus, had been pirating his way through the Mare Nostrum unhindered. This piracy was affecting the grain supply of Rome and putting Octavian in a precarious position. With Antonius and his Eastern witch, Cleopatra, not lifting a finger in aid of Rome, and in fact gleefully enjoying the predicament, it was time for Octavian and his military genius,

Agrippa, to take matters into his own hands. Using the Averna lake to train Marines, constructing a special port near modern day Naples, and miraculously getting Antonius to trade a fleet for a land army, Agrippa was ready. In September of 36BCE, Agrippa the General became Agrippa the Admiral when he utterly destroyed Pompeius' fleet, losing only three to the pirate's 28 sunk and unknown captured, truly an inspired victory, and one that would make Agrippa more than a match for the forthcoming conflict with Antonius. One that would take place where Antonius had no



experience, and where Agrippa had just proven himself without a shadow of a doubt, the sea.

**On September 2, 31BCE**, the "victor" of Philippi, Antonius, would now meet his match. No longer a pup, Agrippa had proven himself time and time again, and once more was prepared to put it all on the line. With absolute confidence in Agrippa, Octavian sat back to watch his most hated rival lose 200 of his 230 warships as Agrippa's fleet and tactics completed an act of utter devastation on Antonius and Cleopatra's forces. At Actium, Marcus Vipsanius Agrippa solidified the control of Rome for his friend for life, the future Caesar Augustus. While there would still be fights to come, these are the actions that defined the birth of an empire.



[continued in next issue]



**Gen. Ambrose Burnside**



**Ambrose Everett Burnside** was born in Indiana in 1824, to parents of Scottish heritage. A West-Pointer, he graduated in 1847 and saw service as an artillery lieutenant in the Mexican War, before serving as a cavalry officer on the Western frontier. Here, in 1849 he sustained a wound during a skirmish with Apaches in New Mexico, but nonetheless earned a reputation as a confident commander against the Natives.

**After the Mexican War**, Burnside was posted in Providence, Rhode Island; he married a local woman in 1852 and resigned from the Army the next year to pursue a civilian career. An aspiring gunsmith, Burnside's greatest claim to fame in the years between the Mexican and Civil wars was inventing a new carbine, incidentally called the Burnside, which was to be fairly popular with Union cavalrymen during the Civil War.

**Burnside became** a prominent figure in the militias of Rhode Island, and in 1861 he led them at First Bull Run, the first major land engagement of the Civil War. His performance at this battle was less than impressive, he displayed the worrying trait of sending his men in piecemeal, resulting in heavier losses. This unfortunate trait would become Burnside's trademark as a general, and would cost hundreds of young men their lives.

**The early months** of 1862 looked promising for Burnside at first, as he fought with some success in North Carolina. When McClellan was removed from command of the Army of the Potomac after the Peninsular Campaign, and when Pope was removed after Second Bull Run in July, Burnside was offered command of the Army. Both times,

he refused, freely stating that he did not view himself as fit for command of such a large force.

**Burnside's luck** took a permanent turn for the worse from Antietam (September of 1862) onwards. At Antietam he served under the reinstated McClellan, and his clumsy, typically piecemeal assaults cost many Federal soldiers their lives whilst attempting to cross the bridge over Antietam Creek.

**When Lincoln lost patience** with McClellan for the second, and final time in November of 1862, Burnside was appointed the commander of the Army of the Potomac. Whilst holding this command, Burnside fought only one major engagement - the Battle of Fredericksburg, in December. Here, again, his bumbling generalship cost many men their lives in weak assaults on Rebel fortifications - this time many of the victims were the brave soldiers of New York's Irish Brigade.



General Burnside at Fredericksburg  
*painting by Henry Alexander Ogden*

**In January of 1863** Burnside was removed from command in favor of Joseph Hooker, who would prove little better - he too lost his command after a solitary, spectacular defeat at Chancellorsville. Burnside's career in 1863 and 1864 continued to be a series of mishaps, culminating in his gruesome failure at the Battle

of the Crater, during the Siege of Petersburg. Though the blame for his failure appears to lay more with his subordinates - particularly James H. Ledlie, the irresponsible commander of the division Burnside sent into the Crater -

**Burnside's military career** was ruined by this fiasco. Lincoln said of Burnside that he had "managed to win one more heroic defeat from the jaws of victory".

**Ashamed at** his failures and haunted by the numbers of men who had died for his incompetence, Burnside resigned from the Army in April of 1865, despite the protests of both Lincoln

and U. S. Grant. Despite his failures as a military man, Burnside had a highly successful career after the War - he served as a US senator, a governor of Rhode Island, a mediator during the Franco-Prussian War, the director of several railroads, and the first president of the National Rifle Association. He died in 1881, leaving behind his widow Mary, but no children.

## Evaluation as a Commander

**Burnside was not an unattractive figure** - he was friendly, charismatic, humorous, good-natured, and was said to have been a man of staunch personal morality and integrity, who seldom if ever engaged in the back - stabbing

politics of the Army of the Potomac. Despite his odd appearance, and (by the end of the War) dubious reputation with the Army, he had an odd sort of personal charm and charisma that is discernable even to this day.

**Burnside, like** many Civil War generals, had seen extensive military service - but mostly against small armies of poorly trained Mexican militamen, or roving bands of Indians. He knew nothing of commanding huge, infantry and artillery-dominated armies in the field - and it showed, bitterly, time and again.

**Burnside** lacked another highly important ingredient in any general - a

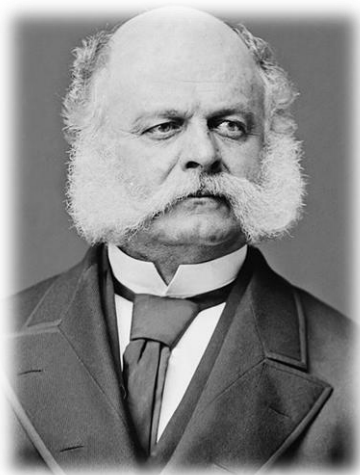
lack of self-confidence. He firmly believed that he was not fit for command of an Army, and he assumed generalship with this attitude; unsurprisingly, it proved to be a self-fulfilling prophecy for this man who was already defeated in spirit long before the Rebel muskets began to crack at Marye's Heights outside Fredericksburg.



**In many respects**, Burnside was the opposite of his contemporary, Ulysses S Grant. Grant was shy, disheveled, and a man of few words; Burnside was self-conscious, jovial, and talkative. Grant was a failure in civilian life, but the moment he mounted a horse, or began to bark orders, he was in his element, a man doing what he was born to do. Burnside, on the other hand, was a mediocre commander at the very best, while the story of his pre and post-war life is virtually one success story after another.

**One thing** that both of these men had in common was their compassion for the soldiers under their command. Neither appears to have ever forgiven himself for the thousands of young men he had sent to their deaths.

**In conclusion**, it could be stated that while Burnside was a "nice guy", he lacked the self-confidence, the quick wit, and the tactical soundness to become a great one, at least by any martial definition of the word "great".



## Burnside's Sideburns

Burnside's most enduring legacy to the American people was his facial hair. For most of his adult life, even up to his final years, Burnside wore the hair on the side of his face ridiculously long, but shaved his chin; the two manes of hair connected across his upper lip, giving his facial hair an almost leonine appearance. This, combined with his baldness (he went bald at least as early as the start of the War) gave the general an appearance magnificent and comical at the same time.

So legendary was "Ole Burn's" facial hair that his surname became synonymous with hair grown out on the side of a man's face. The syllables were later reversed, hence "sideburns".

In the end, both the debacle that was his military career, and the proud mane that was his facial hair, became Burnside's twin legacies.

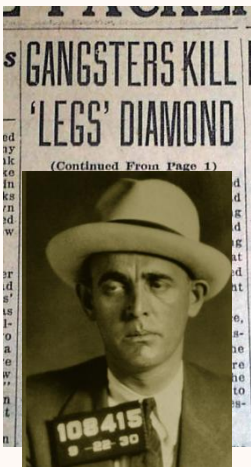
## by Uncle Fred

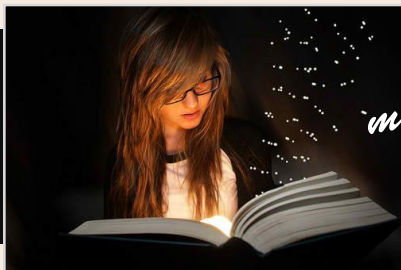
**His first arrest** was in 1914, at age 17 for burglary, and he ran with a street gang called the Hudson Dusters. After serving time for desertion from the army, He found work as a hitman for Little Augie, a successful bootlegger. He became Auggies bodyguard and was shot twice while performing his duties. Much of his fame and local celebrity came from his remarkable ability to survive shootings. He was called 'the clay pigeon of Gangsters', in one paper. His moniker, 'Diamond' , came about because of his womanizing and dancing abilities that he displayed at high-class nightclubs of Manhattan.

In 1930, Diamond and two henchmen kidnapped a local truck driver, that they suspected of carrying a a rival's booze and demanded to know what kind of beer or alcohol he was carrying. After he denied that he was carrying anything, they beat and tortured him. They eventually let him go. A few months later, Diamond was charged with the kidnapping of a certain James Duncan. He was sent to trial, but was acquitted. However, he was convicted on related Federal charges, and he was sentenced to four years in jail. In a third trial, in Troy, New York, he was acquitted.

His legendary luck had held again, but the next time it would run out.

**On December 18, 1931,** Diamond's enemies finally caught up with him, shooting him after he had passed out at a hideout on Dove Street in Albany NY. After a rousing party on the day of his trial in Troy, The killers found him asleep and shot him three times in the back of the head at approximately 5:30 AM. Rumors flew about who the assassins were, and the local police were prime suspects. They had been very vocal about their opposition to Legs doing business in their town, and after his death some were displaying their good feelings about it. The case was never solved.



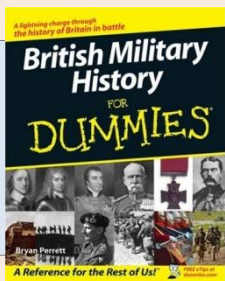


# mini Book Reviews by Miss Redd

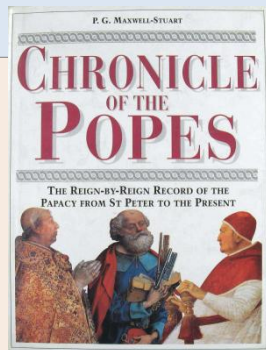
Commerce meets conquest in this swashbuckling story of the six merchant-adventurers who built the modern world. I give it four out of five stars.



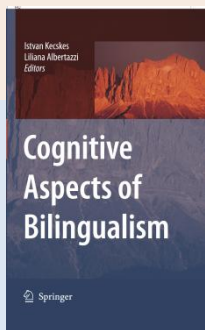
OK, I admit it, I am a dummy and need books like this. You might like it's easy approach if like me you had no prior knowledge. 3 stars.



This is a very well presented history of the Popes. The graphics are stunning and there are a lot of them. five stars.



I read this one because of the different voices in my head. A bit technical but worth it for those interested in that sort of thing. Five stars for sure.

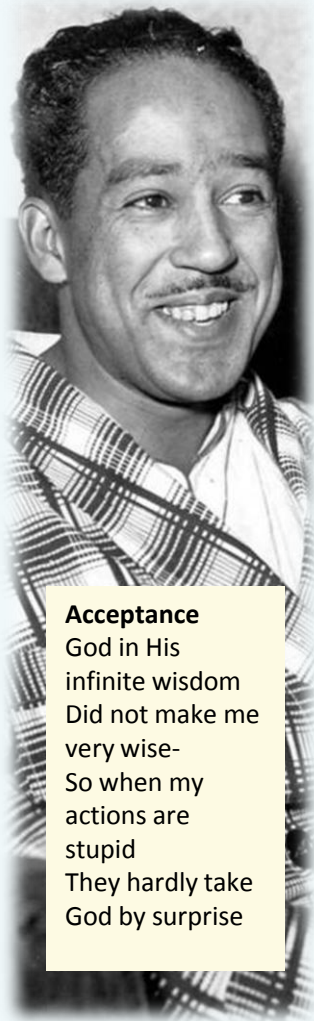


# Obituaries as HISTORY

## Langston Hughes, Writer, 65, Dead

OBITUARY By THE NEW YORK TIMES

from May 23, 1967



### Acceptance

God in His  
infinite wisdom  
Did not make me  
very wise-  
So when my  
actions are  
stupid  
They hardly take  
God by surprise

Langston Hughes, the noted writer of novels, stories, poems and plays about Negro life, died last night in Polyclinic Hospital at the age of 65.

Mr. Hughes was sometimes characterized as the "O. Henry of Harlem." He was an extremely versatile and productive author who was particularly well known for his folksy humor.

In a description of himself written for "Twentieth Century Authors, a biographical dictionary, Mr. Hughes wrote:

"My chief literary influences have been Paul Laurence Dunbar, Carl Sandburg and Walt Whitman. My favorite public figures include Jimmy Durante, Marlene Dietrich, Mary McLeod Bethune, Mrs. Franklin D. Roosevelt, Marian Anderson and Henry Armstrong."

"I live in Harlem, New York City," his autobiographical sketch continued. "I am unmarried. I like 'Tristan,' goat's milk, short novels, lyric poems, heat, simple folk, boats and bullfights; I dislike 'Aida,' parsnips, long novels, narrative poems, cold, pretentious folk, buses and bridges."

It was said that whenever Mr. Hughes had a pencil and paper in his hands, he would scribble poetry. He recalled an anecdote about how he was "discovered" by the poet Vachel Lindsay.

Lindsay was dining at the Wardman Park Hotel in Washington when a busboy summoned his courage and slipped several sheets of paper beside the poet's plate. Lindsay was obviously annoyed, but he picked up the papers and read a poem titled "The Weary Blues."

As Lindsay read, his interest grew. He called for the busboy and asked, "Who wrote this!"

"I did," replied Langston Hughes.

Lindsay introduced the youth to publishers who brought out such works by the rising poet and author as "Shakespeare in Harlem," "The Dream Keeper," "Not Without Laughter," "The Ways of White Folks," "The Big Sea" and "Popo And Fifina" as well as the initial "The Weary Blues."

"My writing," Mr. Hughes said, "has been largely concerned with the depicting of Negro life in America."

He also translated the poems of Negro writers in Cuba and Haiti because, Mr. Hughes noted, one of his main interests was "the encouragement of literary ability among colored writers."

In one of his many anecdotes Mr. Hughes explained how he became a poet when he was named "class poet" in grammar school in Lincoln, Ill.

"I was a victim of a stereotype," he observed wryly. "There were only two of us Negro kids in the whole class and our English teacher was always stressing the importance of rhythm in poetry. "Well, everybody knows--except us--that all Negroes have rhythms, so they elected me class poet. I felt I couldn't let my white

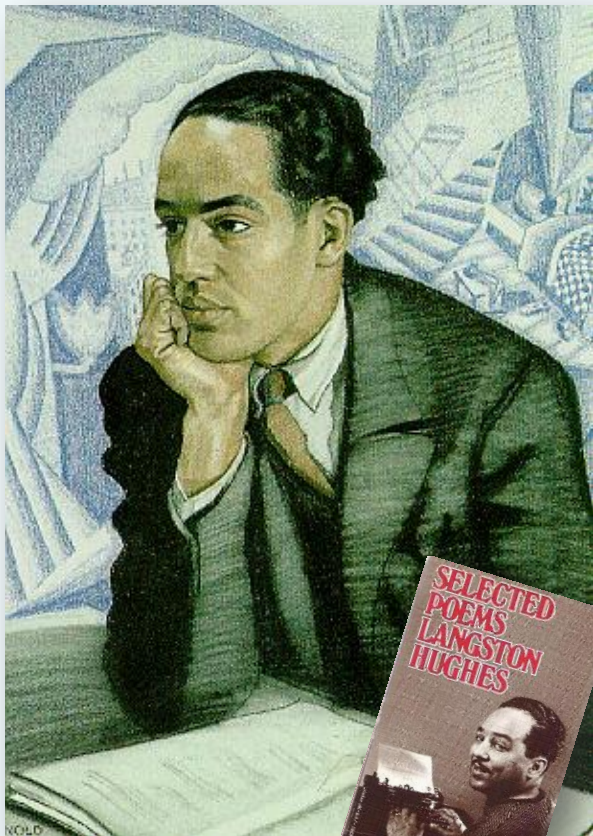
classmates down, and I've been writing poetry ever since."

James Langston Hughes, who dropped his first name, was born in Joplin, Mo., on Feb. 1, 1902. His mother was a school teacher and his father was a storekeeper.

After his graduation from Central High School to Cleveland, he went to Mexico and then attended Columbia University for a year. Mr. Hughes held a variety of jobs, including seaman on trips to Europe and Africa, cook in a Montmartre nightclub in Paris and then busboy at the Washington hotel where he presented his poetry to Lindsay.

His first book, "The Weary Blues," was published by Alfred A. Knopf in 1925.

A scholarship then enabled him to complete his education at Lincoln University, from which he graduated in 1929.



*Pastel drawing of Hughes by Winold Reiss*

# RUSSIAN art nouveau

# sergei sergeivich solomko



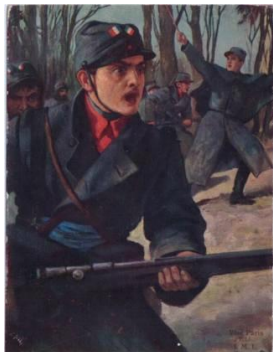
Sergei Sergeivich Solomko (1867-1928), was a prominent book illustrator and watercolor painter, who graduated from the Moscow School of Painting and St. Petersburg Academy of Art. The works of this renown Ukrainian painter and engraver were very fashionable and reproduced on numerous post card of the period.





С. Солонко. Пантера

С. Солонко. Пантера. Panther



Peint. S. de Solomko

*Le sang rouge de Garibaldi.*

LES PRÉCURSEURS  
DE L'ALLIANCE FRANCO-ITALIENNE  
Octobre 1918 - Mai 1919

We know this man only from his reproduced works, such as post cards and magazine illustration that were published before the Russian revolution of 1917. Toward the end of the nineteenth century new printing techniques offered new opportunities for artist such as Solomko. His mystical style was politically out of fashion and judged by those who pretended to know 'art' that it was decadent and lacked the realism that people demanded. Yet the people loved and bought his post cards by the thousands. As printing technology advanced so did the number of magazines for 'the people'.



С. Солонко.  
Соблазнитель.

С. Солонко.  
Le Séducteur.

He was classed by those 'in the know' as a decadent artist, as one who rejected tradition. On the other hand there were those who had tired of traditional realism. It was a bad time historically of all artists and he too became to be 'loved or



hated'. There was no middle ground for these times.

His art also featured symbolic allegory which is usually a feature of western culture, not at all the deep tap root of Russian realism.

For this reason critics especially castigated his "Dream World". He was able to ignore that all and remain true to his vision.

In 1910 Solomko moved to Paris and found work with French publishers and the Russian postcard published Lapin.

The social revolutions that he witnessed, the revolution of 1905, 1917, and World War One, created a tremendous obstacle to the proper appreciation to all art that expressed itself against the current vogue.

He died in France and was buried there in the Russian Cemetery.

It is said his works only exist as reproductions. There are no originals. Art historians have a hunch there is an attic some where waiting to be discovered. Then once again the people will be able to have their romantic side touched by an encounter with his view of Russian mythology.

# the AROMA of new books and coffee



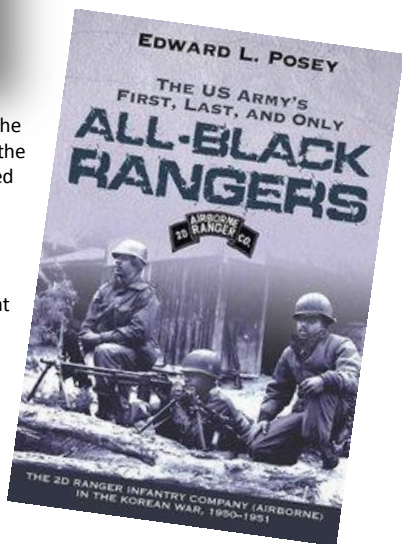
**The 2nd Ranger Infantry Company** (Airborne) was the first and only all-black Ranger unit in the history of the United States Army. The company's life span covered ten months, from selection and training through a seven-month combat deployment in Korea, after which the unit was deactivated. The 2nd and 4th Rangers were among the units initially assigned to the Eighth Army and were considered to be "combat ready."

**The 2nd Ranger Company** battled North Korean and Communist Chinese Forces near Tangyang, Majori-ri, and Chechon. The 2nd Ranger Company conducted the first airborne assault in Ranger history near the town of Munsan-ni and executed the heroic attack and defense of Hill 581.

The men of the 2nd Ranger Company demonstrated courage, served with honor, and achieved a magnificent combat record.

**Edward Posey's** *The US Army's First, Last, and Only All-Black Rangers: The 2nd Ranger Infantry Company (Airborne) in the Korea War, 1950-1951* is the first complete history of this elite all-volunteer unit whose members were drawn from the 3rd Battalion of the 505th Airborne Infantry Regiment and the 80th Airborne Anti-Aircraft Battalion. As a member of the unit, Posey bases his account on firsthand experience, official records, interviews with survivors, and other material to produce a rich and worthy addition to the growing literature on the Korean War. Posey's study explains the obstacles these patriotic men faced, their sacrifices, and their courageous actions on the far side of the world.

**Finally**, more than fifty years after the end of the war, the world will learn the true story of the United States Army's first, only, and last all-black Ranger unit.





# The attle of avenna

Wednesday April 11, 2012 was the  
**500th anniversary of the battle of Ravenna**,  
 fought between France and the Holy League;  
 one the most important and bloodiest clashes  
 of the Italian Wars (1494-1559)

by M.E.T.H.O.D.

**The battle of Ravenna** is part of the so-called War of the League of Cambrai (1508-1516).

The affair started to oppose the increasing influence and expansion of the Republic of Venice in the Italian Peninsula ; but by 1510, the situation was radically different: with most of the Po' Valley under French control, Pope Julius II, the mastermind of the League of Cambrai (having made peace with Venice and secured the Romagna region) decided to switch side and formed a coalition (first only with Venice, later joined by Spain, the Holy Roman Empire, England and the Swiss Cantons) to oppose the French king Louis XII and his ally Alfonso I d'Este, Duke of Ferrara.

**Despite this**, the French troops still had the initiative; under the new commander Gaston de Foix they captured the important city of Bologna (May 13th 1511) and later crushed Venice's resurgence in Lombardy (the sack of Brescia of February 18th 1512 is one the most infamous event of the Italian Wars).

Louis XII, eager to end the war, ordered Gaston to march south in the Romagna region in order seek a decisive battle with the forces of the Holy League.



ANTECEDENT: THE  
 HOLY LEAGUE

### **PRELUDE: ASSAULTING THE TOWN**

On April 9th 1512 the French troops started their attack on Ravenna: Gaston ordered a massive artillery fire to breach the walls and later sent men-at-arms to assault the gaps. The famous condottiere Marcantonio Colonna was in charge of Ravenna's defence, but with less than three thousand soldiers his situation was pretty desperate. However, they managed to drive back every single French assault and after six hours of fightings, they inflicted more than 300 casualties to Gaston's army.

Despite that, the authorities of Ravenna contacted the French side to negotiate the surrender of the town with no further bloodshed (some say they only wanted to buy some time, others think that they acted that way after hearing about the Sack of Brescia).

Regardless, a relief army soon arrived and entrenched itself near the Ronco river, waiting for the French to begin the battle.



### **MAIN CHARACTERS**

#### **Gaston de Foix**

The young Gaston, nephew of the King Louis XII, was the general commander of the French troops in the Italian Peninsula. Famous for his rapid victories and bold actions, he was nicknamed "The Thunderbolt of Italy".



#### **Pierre Terrail, seigneur de Bayard**

He was one of the veteran commanders of the French army, having served Charles VIII during the Italian War of 1494-98. Famous for his gallantry and honourable conducts on the battlefield, his actions were decisive in the French victory at Agnadello against Venice (1509). He was a personal friend of Gaston de Foix.



### Jacques de la Palice

Another veteran of the Italian Wars who started his career under Charles VIII. He was appointed Grand Master of France and acted as overall commander of the French between the death of Charles d'Amboise and the appointment of Gaston de Foix.

### Alfonso I d'Este, Duke of Ferrara

Knowing of the strategic importance of his dukedom, Alfonso always kept a balanced and wise political position; however, he refused to abandon his French allies even after the excommunication by Julius II.

The Duke of Ferrara was famous for the efficiency of his artillery pieces (which inflicted a bitter defeat to the Venetians at the Battle of Polesella, shortly after Agnadello).

He was the husband of Lucrezia Borgia, daughter of the late Pope Alexander VI.



### Fernando d'Avalos

The Spanish general commanded the light cavalry at the Battle of Ravenna.

He was Fabrizio Colonna's son-in-law.

### Pedro Navarro

A respected Spanish military engineer, Pedro Navarro was responsible for the creation of the Holy League's fortified camp. He gained fame under the service of Gonzalo Fernandez de Cordoba, especially during the battle of Cerignola, where the French were defeated thanks to his creation of several trenches that broke the furious assaults of the Duke of Nemours' troops.





no image found for Fabrizio



### **Marcantonio Colonna**

Member of the famous Colonna family, he fought under Pope Iulius II and defended Ravenna from the French assaults prior to the battle.

### **Fabrizio Colonna**

Another condottiere from the Roman Colonna family, at Ravenna he commanded a cavalry unit. He is the main speaker of Machiavelli's "The Art of War".

### **Giovanni de' Medici**

The future Pope Leo X, son of Lorenzo de' Medici "The Magnificent"; at the time of the Battle of Ravenna he acted as papal legate for the Romagna region.

### **Ramon de Cardona**

Appointed Viceroy of Naples by Ferdinand II of Aragon(1505), he fought during the War of the League of Cambrai and became the general commander of the forces of the Holy League.

During the war, he kept a cautious and waiting strategy, sharply different to Gaston de Foix's.

## **THE DEPLOYMENT OF THE ARMIES**

The army of Gaston de Foix numbered around thirty thousand men, deployed in the following order: The duke of Ferrara was in charge of the right flank, where he deployed all his fifty artillery pieces and was supported by around five thousand German Landsknechts.

The knights of La Palice (600 lances) soon followed behind the Duke of Ferrara.

As usual, the French infantry, composed of around eight thousand men(mostly Gascons and Picards), was entrusted with the front.

Most of the Italian troops allied with the French, consisting mainly of light infantry and light cavalry(numbering around five thousand troops) took position of the left flank

Yves d'Alegre,another veteran of the Italian Wars, commanded the rearguard.



Fabrizio Colonna and his men-at arms taking position.

**The whole army** of the Holy League was deployed inside the fortified camp, with Fabrizio Colonna and his men-at-arms taking position in the center, near the Spanish tercios under Ramon de Cardona (around nine thousand troops)

**Behind them** was positioned most of the Italian Infantry (about three thousand troops), while the light cavalry commanded by Fernando d'Avalos started the battle at the far right of the formation.



*The Death of Gaston de Foix in the Battle of Ravenna  
on 11 April 1512 (oil on canvas)*

## THE AFTERMATH

**By the end** of the afternoon, the battlefield around Ravenna was full of corpses and wounded soldiers, the number of the casualties has been estimated around fifteen-twenty thousand.

**The Holy League** paid the highest toll in terms of human lives, but also saw most of his commanders captured: among them Fabrizio Colonna, Pedro Navarro (who later decided to join the French, captured and executed by the Spanish as a traitor in 1528), Fernando d'Avalos and the Papal legate Giovanni de Medici.

**The French side** suffered less casualties (among them around 150 noblemen, including Yves d'Alegre), but the death of Gaston de Foix proved to be fatal for the continuation of the war: La Palice, the new commander of Louis XII's troops, didn't have the initiative nor the skills of the late Gaston; an approaching Swiss army only made the situation worse and the French soon retreated from the Romagna region in order to protect their conquests in Lombardy from the Helvetics, ally of Julius II.

**The town of Ravenna** suffered the worst fate: every single building was sacked, women raped and children killed; while the garrison of Marcantonio Colonna helplessly watched from the bastion's walls.



*the author at the Grave of Gaston de Foix  
(Castello Sforzesco, Milan)*

BY BRISIEIS

*General Erich Von Falkenhayn (German)*

The 1916  
Battle of

# VERDUN



## French Forces Defend Against German Invasion

In 1915 the French high command dispatched almost all of the heavy artillery from the fortified city Verdun to the Champagne battle fields, feeling that there was no need to maintain strong defensive positions around Verdun. The German General Falkenhayn, made very organised preparations to attack Verdun at the beginning of 1916 and promised he would "bleed France white." Yet the French high command did not believe that the Germans would attack the city of Verdun.



In a thoroughly planned attack the Germans moved around 1,400 guns up to a three mile front east of the Meuse River and prepared for an assault by their Fifth Army on 12th February 1916.

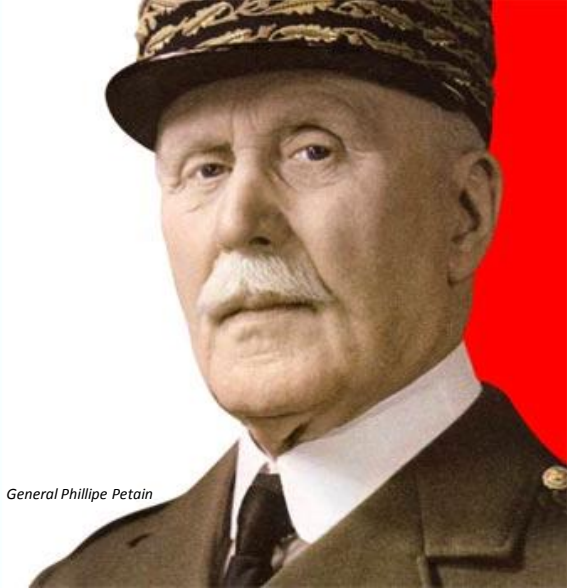
Unfortunately for the Germans an aggressive winter blizzard forced the Germans to postpone, which in turn gave the French an opportunity to rush and make the needed enhancements to their defense. The French Second Army had only two divisions, the German Fifth Army had nine divisions, a clear advantage by the Germans whom also had 4-1 advantage on artillery and secured the air.

By the 25th February the Germans reached the greatest of Verdun's surrounding forts, Fort Douaumont. The Germans managed to take the fort without one single shot being fired. This was crushing for the French side. This act alone could have made the French withdraw from the city of Verdun, but the French General Petain decided to take the city out of the hands of the Germans. This decision meant that the French army brought many more men, artillery and aircrafts into the area, which caused much pain and misery for both the Germans and the French and prolonged the battle.

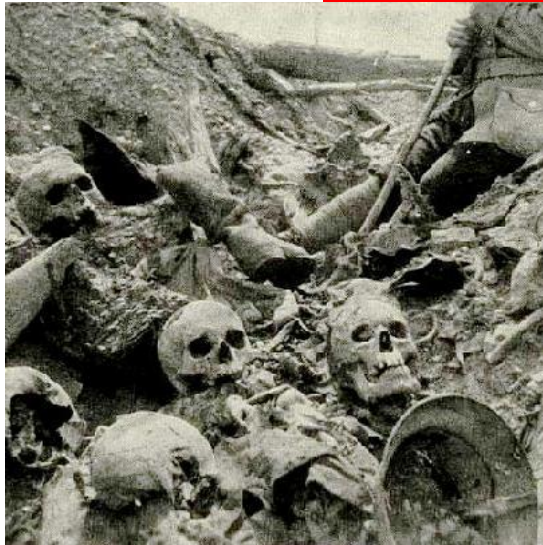
In the coming months the French remained in a desperate situation. In Germany the fall of Fort Douaumont into German hands was viewed as a victory.

For months there were countless attacks by both sides on the east and west banks of the Meuse River. The Battle of Verdun turned out to be the longest single battle fought during world war one. With constant attacks and counter attacks both sides suffered heavy losses. Neither side managed to secure a real advantage until October when the French recaptured Fort Douaumont, after which the French went on to retake Fort Vaux and then by December the French side had retaken Bezonvaux and Louvemont, which are the first places that the Germans took in the initial attacks. After this moment, both the French and the Germans allowed the battle to die.

The last three months of the battle saw high success by the French forces, this was largely thought to be due to the employment of a creeping barrage, a tactical innovation in which artillery fire moved forward in stages ahead of the advancing infantry.

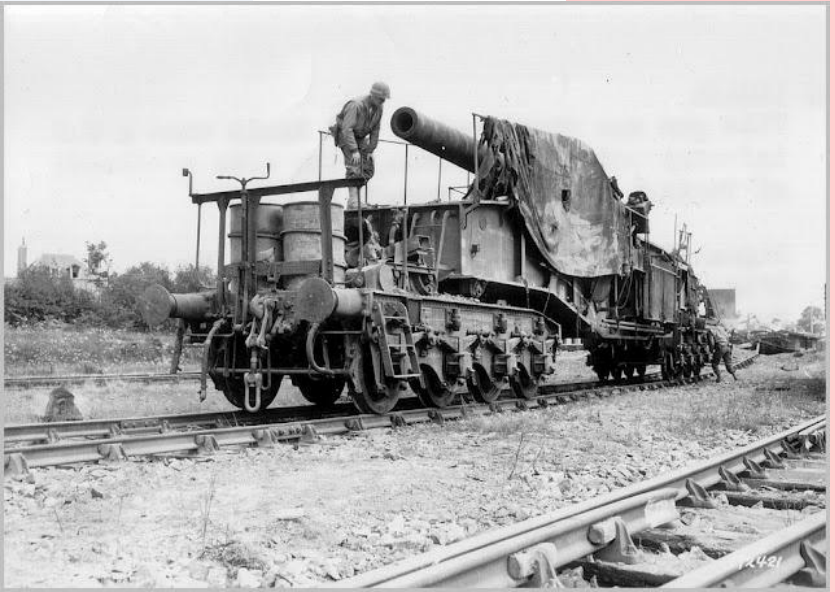


*General Philippe Pétain*



Trench Excavation Near Fort Douaumont, Verdun Battlefield, 1917

***Both sides used railway guns in the Battle of Verdun. The French used two huge railway guns to help recapture Fort Douaumont.***



A french soldier at Verdun called Albert Joubaire wrote "*What a bloodbath, what horrid images, what a slaughter. I just cannot find the words to express my feelings. Hell cannot be this dreadful.*"

Also the German painter Franz Marc wrote "*For days I have seen nothing but the most terrible things that can be painted from the human mind.*" The next day Franz Marc was killed.



Most of the French trenches at Verdun were basic. Sometimes soldiers would shelter from the rain in holes they dug into the sides of the trenches. They were however at high risk of being burying alive by the mud if a German artillery shell hit anywhere near the trench.



The Battle of Verdun lasted almost a year and was the longest recorded battle of world war one and one of the bloodiest battles in human history. There was an estimated loss of 542,000 French soldiers and an estimated loss of 434,000 German soldiers, almost one million lives lost on achieving an advancement of simply five miles along a twenty mile front for ten months fighting.

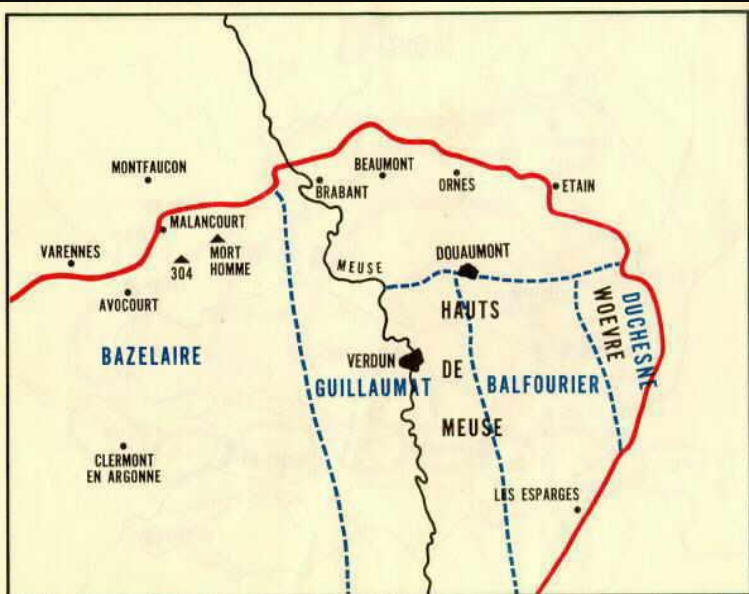


## *The Sacred Way - La Voie Sacree*

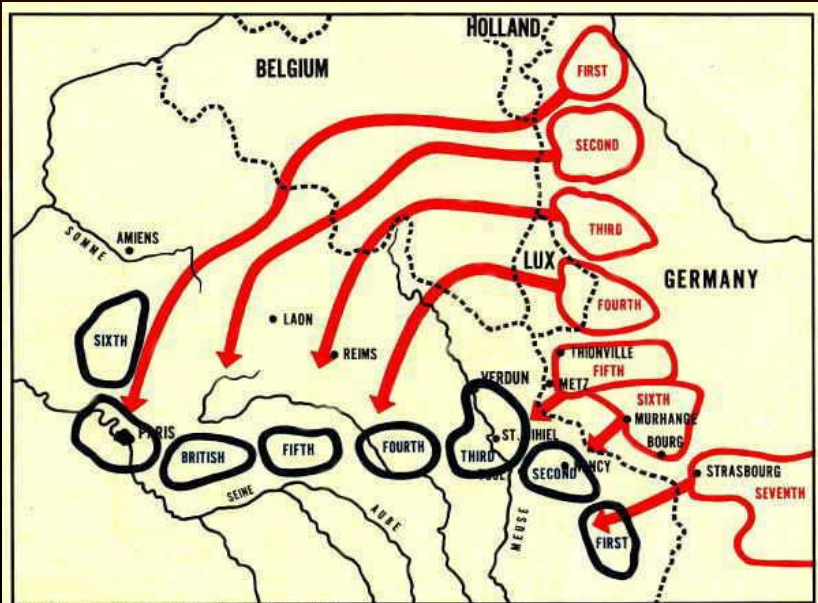


**During the Battle of Verdun** the road which was between Bar-le-Duc and Verdun was very important and had a big role to play in the battle. Such was the importance that the road was 'renamed' La Voie Sacree or in English - The Sacred Way. The forty five mile long road transported trucks full of ammunition and supplies both day and night. Almost 23,000 tons of ammunition, 2,500 tons of other materials and 190,000 men. Over the course of the battle, 8,500 men worked to keep the road intact, considering that a truck passed through the road every fourteen seconds, it succumbed to wear and tear very rapidly.

**Alongside the road** was a single railway line, Le Meusien, which brought 180,000 tons of supplies everyday. This train carried most of the food for the army, 16,000 officers, 420,000 men and 136,000 horses and mules. It also brought back many of the wounded soldiers from the front.



MAP No. 5 REVISED DEFENSIVE - FRENCH FORCES (FEB 1916)

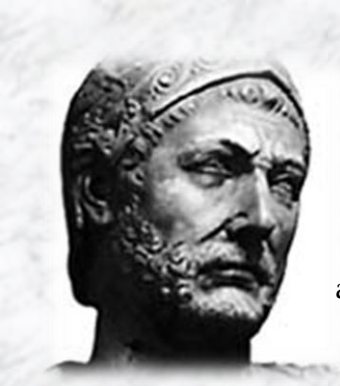


MAP No. 3 ACTUAL GERMAN ATTACK ROUTES

# *the Battle of Zama*

*by Markdienekes*





A match up in history of arguably the two greatest commanders of their day, and among the best of the ancient world.



**The battle, fought in 202 BC, was the last battle of the Second Punic War and one which began Rome's domination of the Mediterranean.**

## **Hannibal's Forces and Deployment**

**Hannibal's infantry** were set up in three lines, each line generally agreed to have been made up of 12,000 men for a total of 36,000 infantry and 2000 Carthaginian citizen cavalry.

**The Numidian Prince Tychaeus brought 2000 cavalry.**

**A force of 80 elephants** (which has been doubted by Richard Gabriel who suggests as it takes up to 20 years to train war elephants to a sufficient standard, the Carthaginians had already used up their best in the war already. De Sanctis and Gabriel believe there was more likely only about 20 young and inexperienced elephants in Hannibal's army)

**Total Strength:** 40,000 (though Appian says 50,000, but this is generally rejected by modern historians)

**Deployment:** Hannibal drew up his infantry in 3 lines, each 12,000 strong (though it's possible his third line of veterans was made

up of more, perhaps some 15,000 men). The first line were mercenaries: Ligurians, Celts, Balearic Islanders and Moors, and had been raised by Mago (who had died returning from Italy in 203 BC). In front of this line were light armed skirmishers and 80 elephants. At a certain distance behind the first line, the second consisted of native Libyans and Carthaginians. They were given orders not to support the first line, but to follow behind and keep their distance. The third line was at a greater distance from the second, more than a furlong, and were Hannibal's Old Guard, his veterans from Italy, thought to have been made up of mostly Bruttians, but no doubt some of the old survivors who had marched with him from Spain too, who would have been in their 40s at least by now. They were to act as an independent reserve, and halted when the first two lines advanced, creating an even bigger gap between them. Hannibal posted his cavalry on the wings, with the Numidians on the left, and the Carthaginians on the right.

Silver coin from Carthago Nova, believed to be a portrait of Scipio Africanus the Elder; in the Royal Collection of Coins



## Scipio's Forces and Deployment



**Publius Cornelius Scipio Africanus**  
also known as **Scipio Africanus, Scipio the Elde**  
(235–183 BC)

**There are no solid figures** for the size of Scipio's army, but it is usually reckoned to have been made up of about 30,000 infantry (including 6,000 Numidians) and over 6,100 cavalry (1,500 Roman and Italian, 4,600 Numidian)

**Total Strength**  
36,100

### Deployment

Scipio deployed his troops in the usual three line formation – but instead of the principes covering the gaps of the hastati maniples, they were set up directly behind them, the triarii forming the final line. The intervals between the front maniples were filled with companies of velites. This created lanes, which he hid from Hannibal with the velites. Laelius' Italian horse was on the left wing, and Masinissa and all his Numidians on the right. (the Numidian infantry are fought to have either been placed with the velites, on the flanks of the Roman legionaries, or mixed in with the Numidian horse. I believe they were most likely mixed in with the velites, sadly it is impossible to determine – maybe just have them on the legionary flanks would be easier!)



Tapestry of the Battle - François Bonnemer (carton) after Jules Roman (model) and Francesco Penni: *Tenture de Scipion: La Bataille de Zama* (1688-1690), Paris, Musée du Louvre (Objets d'art); créé by the manufacture des Gobelins.

## The Battle

### Phase 1:

The skirmishers open up the battle in the plain between the two armies, but neither side gains an advantage.

### Phase 2:

Hannibal orders his elephants to charge, hoping they will strike a hammer blow against the Roman infantry. The skirmishers on both sides disperse as the elephants charge forward.

### Phase 3:

Hannibal orders his army forward following the elephant charge. Scipio orders the horns and trumpets to blast and panics the young elephants, causing some of them to stampede through Hannibal's Numidian cavalry on the Punic left flank.

### Phase 4:

Masinissa charges Hannibal's Numdians, and sweeps them from the field. The elephants however have reached the main Roman line. Some are driven back, some are killed, while others are drawn through the lanes and killed. Roman losses are heavy, (thought to be mainly among the velites) but they hold their ranks. Some elephants stampede towards Hannibal's cavalry on the right flank, disrupting formations.

### Phase 5:

Laelius charges the disrupted Carthaginian cavalry and routs them. The fight is now an infantry battle. Hannibal orders his first two lines forward and the Romans redress their ranks and advance to meet them.

### **Phase 6**

The mercenaries of the first rank are broken, Roman short swords and discipline gaining the upper-hand. The mercenaries flee but their path is blocked by the Carthaginian levies in the second line. Fighting breaks out amongst Hannibal's first two lines as the mercenaries try to cut their way through the levies ranks to freedom, (Gabriel believes this is a misunderstanding, and Hannibal ordered the second line forward to engage the Romans, trapping some of the mercenaries). Trapped between the second line and the Romans, the mercenaries are hacked to pieces and are destroyed.

### **Phase 7**

The Carthaginian line counterattacks and presses the hastati back in some confusion. They rally only because the principes stand firm, and together they drive back the Carthaginian levies until they break. Hannibal's third line rebuffs the broken second line's attempts to force through the line who are driven to the open plains on the flanks.

### **Phase 8**

Scipio redresses his formation, and lengthens his line so that the principes and triarii are on the hastati flanks. As Scipio was organising his men, Hannibal also reorganised his line, adding those that had survived and not ran from the field from the first two ranks - and deploying them onto the flanks of his veteran line.

### **Phase 9**

The lines meet, and the battle hangs in the balance, but the return of the cavalry tips the scales into Scipio's favour, and the cavalry charge into the rear of the Carthaginians. Hannibal's veterans put up a final stand but most are killed. Hannibal manages to flee.

### **Result**

Hannibal suffers his only serious defeat, and it is a crushing one. The Carthaginian losses are around 20,000, with nearly as many taken prisoner. Roman casualties are said to have been 1,500 to 2,500, though we are not told of Masinissa's losses other than they suffered greater losses than the Romans did.



bronze statue of Scipio



Silver Carthaginian coin thought to depict Hannibal

## Conclusions and notes

**Two thirds** of Hannibal's infantry force were unreliable, a third completely freshly levied, only the third line made up of his veterans of Italy were an instrument of Hannibal's will. The rest were made up of disparate armies that had yet to gel. Scipio's infantry were a homogenous force and very experienced, made up of veterans who had seen constant service since at least 216 BC (made up of the remnants of Cannae, and the two battles of Herdonia, who continued to fight and campaign in Sicily and then in Africa) - Scipio's infantry had the advantage overall - not in numbers, but in organization and overall experience.

**Hannibal** is also thought to have devised a plan to level the playing field in regards to the cavalry. Both H.H Scullard and Richard Gabriel believe Hannibal gave them the order to give ground and drive the opposition off the field, which could explain the ease of the Roman victory here (though against this they may well have just perused too far, and Lazenby believes that it would have been very risky to expose his flanks like this). With the cavalry off the field, Hannibal's only chance of victory would be to break the Roman centre, thus he threw all his weight against the numerically inferior Romans, starting with the elephants, then three waves of infantry. The strategy almost worked, as we can see the hastati were exhausted after their struggles against the first two lines. It is also thought that Hannibal set up the third line to prevent Scipio's infantry flanking his first two lines.



**Scipio's own tactics** were the set up of his maniples and the use of the lanes to funnel the elephants, and the extension of his line to engage Hannibal's veterans. Scipio's tactics relied on turning the phalanx into echelon, which he did by discarding the usual quincunx formation by placing the triarii and principes back from the front line making the last two lines capable of independent manoeuvre, which Hannibal nullified completely with the use of his third line, thus Scipio engaged in the normal Roman frontal slog rather than use his manoeuvres from earlier battles. Hannibal's third line also is considered the first true reserve in history. Gabriel believes out of the two plans, Hannibal's was the most sophisticated (Gabriel, p.199)

**Scipio's legions** were superior infantry and cavalry wise, disciplined to the degree that they responded very quickly and efficiently to re-calls and re-distributions. But they were stopped in their tracks by Hannibal and his veterans.

**Strategically before** the battle, both were considering the same objective, to reach their allies from the west (mainly for cavalry support); Scipio was searching for Massinissa, Hannibal for Vermina and both generals moved their armies towards them. It was a risk on both their parts as they had no control over it, but perhaps Scipio had more reliable information where Massinissa was. Massinissa arrived first at any rate. Vermina arrived just a few days too late to help Hannibal, and was bringing a large force to compliment the Carthaginian which Livy puts at 16,200 men. Livy's date that the battle against Vermina happened three months after Zama makes no sense as Vermina would not sally forth to Zama to fight Scipio's army unless he was there to support Hannibal.

**The story of Hannibal** being too far from water also appears suspicious. According to Gabriel (p.191):

Why Hannibal would have made such a basic mistake in not providing water for his army and animals in the obviously hot and dry climate is not explained...

It's interesting to wonder what just may have happened had Hannibal linked up with Vermina's force in time...

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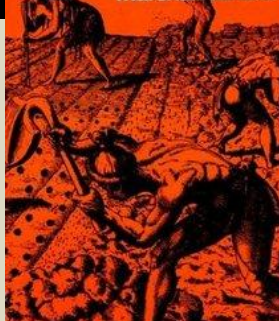
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W. J. RORABAUGH



# What were the causes of Russia's defeat in the Crimean War?

by historian dave

In 1814, the Russian emperor, Tsar Alexander I, entered the gates of Paris behind his brigades of marching Cossacks, with crowds lining the streets shouting "Vive l'empereur Alexandre!"(1) As the Russian army swept across Europe on the heels of Napoleon's Grande Armee, all were overawed by its might and power. In the post 1815 world, Russia gained unprecedented prestige for its part in defeating Napoleonic France(2). Its subsequent victories over a multitude of foes, from the Persians to the Turks, only served to reinforce this image. When revolutionary flames swept out from France in 1830 and again in 1848, setting Europe ablaze with uprisings and toppling monarchs, Palmerston noted that "Russia and Britain are the only two powers that are standing upright."(3) More than that, when Habsburg power was threatened by a Hungarian revolt, the Tsar dispatched

three Russian armies to crush the rising, having threatened revolutionary France with the same treatment(4). At the head of a Holy Alliance against liberalism and reform, the Tsars of Russia really were the "gendarme of Europe", protecting the sacred order in the post-Napoleonic world(5). It is no wonder, then, that when Russia was defeated in the Crimean War, it came as a resounding shock. Defeated on all fronts, Russia had lost not only control of the Danube and Black Sea, but also almost half a million men. With the economy in the doldrums and state finances ruined, many came to the same conclusion of Gorchakov, that Russia was, in fact, "a great and powerless country.""(6) We must, therefore, determine and consider the factors that contributed to the dismal failure of the Russian effort which brought about a humiliating close to the Crimean War.

When war erupted between Russia and the allied powers of Ottoman Turkey, France, Britain and Sardinia-Piedmont, over the supposed possession of rights over Christian subjects within the ailing Ottoman Empire, Tsar Nicholas I informed his generals that "it is extremely desirable to prove to our foreign enemy, and even Russia itself, that we are still the same Russians of 1812 - Borodino and Paris Russians!"(7) The problem was that they proved exactly to be the same Russians of 1812. One of the main causes of Russian defeat during the Crimean War was the outdated and backward nature of the Russian army. While the rest of Europe had witnessed a rapid advance in military arms and techniques, the Russian war machine had stagnated, bloated on its prestige from the early half of the nineteenth century. Miliutin, a professor at the General Staff War Academy, was one of the few people who had realised this before the war: "On paper we are completely prepared! But awesome shortcomings in everything will be revealed at our first battle movements."(8) This was never more accepted than under Nicholas I, who was obsessed by the tradition of perfect manoeuvres and military parades, the overawing legacy of the Russian army during the Napoleonic War. In 1854, during the height of fighting on the Danube, Prince Gorchakov pleased the Tsar with his reports on the army in battle: "'The alignment and formation of these troops in the ceremonial march by squadrons and in close columns was so fine and so exact that the men appeared ready for a parade'"(9). Indeed, Miliutin again put it correctly when he commented that "everything is just great for parades, and just terrible for war."(10) Russian reliance upon parade-ground manoeuvres guaranteed it defeat in almost every set-piece battle during the war. While Western powers had adopted techniques such as marching in line to utilize their overwhelming firepower, Russians still paraded around the battle field in thick, dense columns. "We had never before seen," recalled a Polish soldier, "troops fight in lines of two deep, nor did we think it possible...to be able to attack in this apparently weak formation our massive columns."(11) And yet, throughout the war, the Russians were to find that their encumbered columns, which not only severely reduced their firepower but also made them much more vulnerable, were to prove far inferior to the 'thin red line' of the allies. A Russian soldier in the Crimea recollected that "each shot of the enemy caused tremendous casualties, having plunged in to the thronging crowd."(12)



Cossacks in Paris in 1814.



**Alexander I of Russia.**

The Tsar's formidable forces opposed the French in 1805 and 1807, before Napoleon finally decided to invade Alexander's vast empire. Despite the occupation of Moscow, Alexander not only refused to negotiate, but pursued the French out of Russia and across Germany in a relentless campaign to reach Paris and overthrow the Bonaparte dynasty. Russia's major contribution to victory and Alexander's considerable influence on affairs at the Congress of Vienna established Russia as the most powerful nation on the Continent until the Crimean War. (Philip Haythornthwaite)

Another factor that helped to retard the performance of the army was Russian military doctrine of bayonet over musket, used so successfully during the Napoleonic War. "A bayonet," the troops were told on the eve of the Battle of Balaklava, "is the main instrument to achieve certain and quick success." (13) When the French began to storm the heights of the Russian position at Alma, allied superiority became all too apparent. Wielding outdated muskets and relying as always on the bayonet, the Russians failed to make almost any impression upon the French, armed with the latest Minie rifles, with a range of 1,200 yards. One Russian soldier noted that "the Brest regiment had nothing to do on the ledges they occupied. They were armed with old firelocks, which couldn't fire more than 250 paces. The Brests suffered many casualties without causing any damage to the enemy at all." (14) The Army of the Caucasus even continued to use flintlock muskets until 1855 (15). Inferior in shooting range and always trying to close in with the enemy to use the bayonet, Russian armies continuously suffered more heavily in fighting, one of the biggest contributing factors to defeat. "At about midday English rifle bullets began to fly overhead," commented one Russian soldier, "soon afterwards we began to feel the terrible effects of his rifle fire." (16) By the time of Inkerman, allied rifles had caused such fear that Russian troops were often reluctant to even face them, being cut up at such long-range without even seeing the enemy (17). Furthermore, the reliance on the bayonet meant that the musket was ludicrously



Prince Menshikov

neglected, so much so that troops gained an inadequate amount of training in the actual use of powder and shot. When conflict in the Crimea loomed, Prince Menshikov protested to Moscow that he refused "to attack the enemy with our infantry, which in a year has received only two ball cartridges." (18) Support for the musket had been so poor that commanders often gave the men bullets of clay to train with (19). It is no wonder that, within a year of the allied landings in the Crimea, the Russian field force was all but useless, leaving the besieged garrison of Sevastopol to struggle on alone (20). Clearly, the Crimean War had served notice that the army was no longer an adequate force for the protection of the country. While the Russian army had been successful against Poles and Caucasian tribes, these victories were often pyrrhic in nature. In the Caucasus, the mighty Russian machine was held at bay for years by tribesmen with only little Turkish aid (21). As Miliutin stated, the Russian army was only impressive on paper, and although 800,000 men is a dwarfing number, most troops were on garrison duty across the vast empire (22). During the Crimean War, for example, over 200,000 had to be stationed idly around the Baltic to guard against other threats (23). Yet if the army failed spectacularly to even defend Catherine the Great's "best pearl" in her crown (24), it was not alone in contributing to defeat during the Crimean War. Indeed, the failures of the army were merely a reflection, not only of the incompetence of the regime, but of the economic and technological backwardness of the country as a whole.



ВЕЛИКИЙ КНЯЗЬ  
КОНСТАНТИН НИКОЛАЕВИЧ  
РОМАНОВ

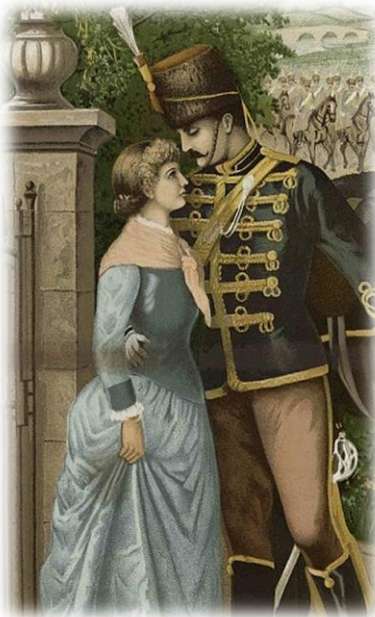
Grand Duke Konstantin  
Nikolayevich Romanov

“We cannot deceive ourselves any longer...we are both weaker and poorer than the first-class powers.”

At the end of the war, Grand Duke Konstantin lamented: “We cannot deceive ourselves any longer...we are both weaker and poorer than the first-class powers.”(25) The Crimean War, as Kennedy suggests, showed Russians that they had lost ground in technology and economics to the West at an alarming rate since the Napoleonic War(26). When Britain hosted the Great Exhibition in 1851 at the Crystal Palace, every country was invited to show off its industrial innovations. Significantly, Russia had not been able to offer a single thing for display(27). That is not to suggest, however, that the Russian economy had declined during the inter-war years. On the contrary, it showed signs of healthy growth. The iron and textile industries multiplied in size, and industrial enterprise grew almost seven fold by the 1860's, while steam engines, modern machinery, and even railroads began to emerge(28). Yet while this all created an illusion of modernization and prosperity – and to some, an industrial revolution – growth in the West dwarfed the Russian experience. Despite being by far the largest state in Europe, by mid-century Russia's lead in GNP, especially on per capita terms, trailed behind the leading Western powers – a third of Britain's by 1850(29). Russia's industrial growth, too, when seen in a wider context, becomes modest and sluggish. Russia's iron production may have doubled by mid-century, but Britain's had experienced a thirty-fold increase. Though industry had grown tremendously, most factories were small and lacked mechanization(30). Furthermore, the impressive innovations in the technical field were merely imported from the West, and made small impact upon the Russian landscape. Steamships, for example, were only used to export wheat to Britain, in an effort to afford further imported innovations, while the railway system was limited to a mere 500km by 1850(31). That Russia was poor, there was no doubt. Her biggest asset, literally the vast swaths of agricultural holdings that ran across the Eurasian landmass, were badly cultivated and yielded very little produce. Indeed, the average size of a peasant's allotment in Russia was five times as large as that in France, and yet productivity remained about two-thirds the French level(32).



*A popular print of a soldier saying goodbye to his sweetheart as he leaves for the Crimean War.*



All of these economic and technological factors combined to make Russia, during the Crimean War, an impoverished, backward, dominantly agrarian country by Western standards. They each contributed equally to the country's defeat in the war in allowing the allies a superiority such as that which existed in the military field, which in most cases was also a direct result of Russia's ebbing economic power. The most prominent factor to contribute to Russia's defeat was its ultimate inability to finance the war-effort. Russia relied overwhelmingly on imports of modern manufactures from industrialized countries such as Britain and France, crucially lacking the infrastructure to supply herself with those necessities needed to maintain the war effort, such as guns and ammunition(33). "At the beginning of the war 1 million guns had been stockpiled; [at the end of 1855] only 90,000 were left. Of the 1,656 field guns, only 253 were available... stocks of powder and shot were in even worse shape."(34) Furthermore, the British blockade stifled the trade of raw materials that Russia exported to industrial countries, which in itself not only strained the economy, but also robbed the Tsar of vital funds necessary to keep the war going. Trade with Europe had dropped from 137 million rubles in 1853 to 27 million rubles in 1855(35). Inevitably, this meant heavy borrowing on the international markets, mostly in Amsterdam and Berlin. While Britain increased military expenditure seven-fold with ease, by 1855 Russia had a deficit of 800 million rubles(36). Toward the end of the war, inflation had risen 100% on essentials such as flour, while for major commodities such as cotton and woollen goods it had risen 50%. Luxuries such as sugar, wine and spirits had almost completely disappeared due to the naval blockade(37). Borrowing, meanwhile, had so ruined the currency that Tsar Alexander had to resort to printing paper money to keep the war effort afloat(38). It is no wonder that the Crown Council was warned in early 1856 that if Russia continued its fruitless struggle, the state would go bankrupt(39).

Yet for all Russia's money problems, one of the most concerning factors was that of transport and logistics. The Crimean War was fought on the periphery of the Russian empire, some 1,600km from Moscow. Having little utilized expensive and imported innovations such as the railroad, Russia was at a severe disadvantage in supplying and reinforcing its armies. Unbelievably, Russia had not a single railroad south of Moscow, and therefore supplies were ox-drawn, covering a speed of one and a half miles per hour(40). The result was that the armies were constantly undersupplied, as noted by a Russian gunner, "our artillery fire, which began so brilliantly, had to be stopped at the very beginning! ...there was a lack of shells!"(41) More crucial than supplies were reinforcements, that took so long to reach the front that Russian armies were always inferior in size to their counterparts. When war broke out in 1853, the Tarutin Regiment left Nizhnii-Novgorod for the fighting along the Danube. By the time it had reached its destination, fighting had moved to the Crimea, where it finally arrived, having taken a full year to get to the front(42). In stark contrast, the allies could ship reinforcements from France and Britain within three weeks(43). When Tsar Nicholas I died, the news reached London eight days before Sevastopol(44). Reiter, as finance minister, was justified in declaring that, "without railways and mechanical industry Russia cannot be considered safe even within its own borders."(45) Its economic and technological backwardness ensured its inability to continue the fight with the allies, so that, for each passing year, Russia became ever weaker, while her enemies grew stronger. And yet, her military and economic failings were ultimately controlled by a higher power that also proved its ineptitude to the task at hand. As Grand Duke Konstantin concluded, Russia was "poorer not only in material but also in mental resources, especially in matters of administration."(46)

Crimean war, officers with gun carriage



With miniature sword, officer's sash and plumbed cocked hat this little boy is also decorated with a set of actual Crimean War medals. The 1854 Crimean Medal seems to have four clasps. It is a fair guess to assume that these medals belonged to a family member - perhaps his father or one of his grandfathers.



The first article of the Fundamental Laws of the Empire declared the Tsar to be “an autocrat and unlimited Monarch”(47). Ruled by an absolutist, the Russian state was very much a puppet on strings. The Tsarist autocratic regime intervened in every part of the Russian machine, from the arts to the army. Though the Fundamental Laws proclaimed that the empire was governed “on the firm basis of...laws”, these ultimately came from the absolutist authority of the Russian emperor(48). As the “gendarme of Europe”, the Tsars felt most threatened by the social upheavals of the first half of the nineteenth century, pioneering a Holy Alliance of harsh, absolutist regimes, opposed to liberalism and progression. In response to the dangerous uprisings in France, Germany, Hungary and, most significantly, Poland, the Tsar used his power to ensure that things were kept in line, and that his throne would remain secure and unthreatened by socialist ideas(49). This stifling and rabid grip upon the echelons of power was the biggest obstacle to success during the Crimean War. As Boris Chicherin, professor of Law at Moscow University, criticized, “the autocratic monarch is accustomed to looking at people simply as pieces which can be moved at his will and which can be pushed to one side at the first sign of the spectre of independence...In these conditions, a deep contempt of people becomes established.”(50) One of the most impeding consequences, contemporaries agreed, was the institution of serfdom.



Established as a way to control the peasantry which were spread across the entire Eurasian landmass, the Tsar retained immediate control over half the population, some 25 million serfs(51). In such a way, autocracy inhibited the emergence of a more mobile and free workforce, preventing any sort of industrialisation, and denied the army a sufficient number of reserves to uphold its burdensome duties. Contemporaries were all too aware that serfdom was one of the main obstacles to success during the Crimean War. ““Serfdom,” exclaimed a Western enthusiast, “is a shackle which we drag around with us, and which holds us back just when other people are racing ahead unimpeded.”(52) As serfs could gain their freedom in times of war by serving in the armed forces, the Tsar was forced to use other means of maintaining manpower, as autocracy demanded that the serfs remain shackled to the land. Even as the war was ending, peasants streamed down to the Crimea, demanding to join the army, as “the Tsar sits in a golden chamber and gives freedom to those who come, but those who do not or are too late will remain as before, serfs to the lords.”(53) Determined to deny serfs their freedom, the Tsar’s armies were left continuously short of reinforcements. The besieged in Sevastopol made a desperate plea for help as the war dragged on: “Is it not possible to give us sufficient reinforcements which would allow the Crimean army to make some sort of attempt to advance?”(54) The Tsar’s reluctance to even create militia regiments from the peasantry meant that large portions of the army were pinned idly down across the empire.

As notable as serfdom was, however, there were of course other shackles attached to the state through the Tsars absolutism that contributed to defeat and disaster in the Crimean War. Over-centralization as a result of autocratic dominance meant that the provinces were governed extremely poorly, with governors and viceroys never able to utilize resources to the effect required. Fear of delegation by the Tsar meant that, according to McCauley and Waldron, government officials were grossly overburdened with work, being responsible for 100,000 pieces of paper annually(55). Paranoia about independent behaviour meant that the governor was denied sufficient support and resources for his province. For every one thousand people within his jurisdiction, he had only one public employee at his disposal, as opposed to four in Britain and five in France(56). In Yaroslavl, for example, which covered 22,400 square kilometres, with a population of 1 million, the governor had a mere 244 policemen, 200 of which were confined to urban areas, effectively leaving the countryside, where 90% of Russia's population presided, ungoverned(57). By the time of the Crimean War, then, the Russian state was a fateful paradox. Though the autocrat wielded immense centralized power, at the local level his control was fragile and ineffective, denying him access to Russia's full potential while the provinces remained chronically ungoverned. Serfdom continued to exist as a form of control upon the mass of peasantry, yet not only did it prevent the existence of a free and mobile work force to stimulate industry and commerce on a scale that would allow Russia to compete with its enemies, but it also denied access to a potentially massive pool of manpower, while simultaneously pinning down the majority of the army on internal garrison duties.

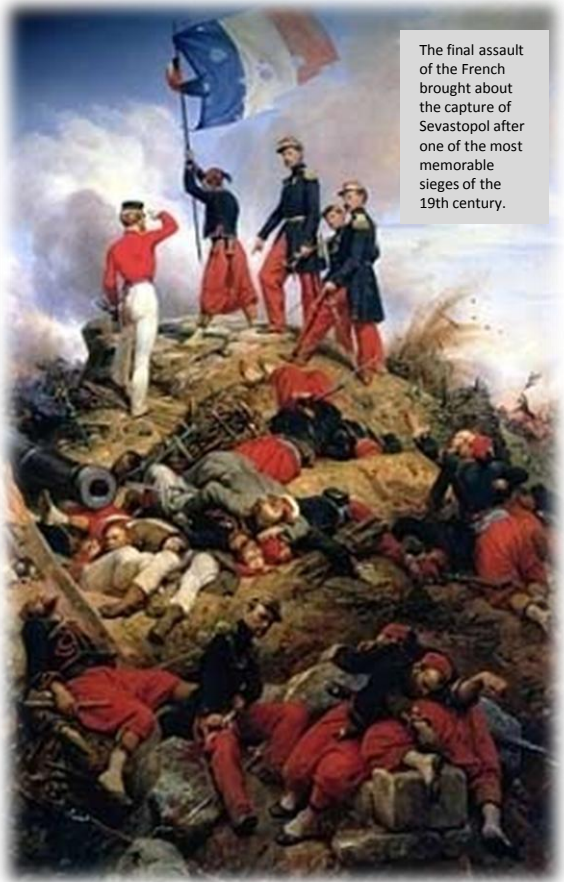


Russo-French skirmish during Crimean War



A noted Slavophile, writing immediately after the Peace of Paris in 1856, was right in concluding: "We were defeated not by the external forces of the Western alliance but by our own internal weakness." (58) The defeat not only showed up the inadequacy of the army and economy, then, but also of the highest symbol of the Russian state, the autocrat. The Tsar, by his own doing, had come to embody Russian power so much so that defeat of his armies was, effectively, the defeat of his regime. In the wake of disaster, Tsar Alexander, Nicholas' successor, realised that, to remain on the throne and to become acceptable to his people, he would have to reform the state, or suffer the consequences. By 1856, it had become clear to everyone that Russia must reform to continue as a great power on the European stage. Russia's backwardness when compared with the innovation of the Western powers, its antiquated army, stagnant economy and

autocratic regime, all contributed to its defeat during the Crimean War. When a maid of honour to the Tsar's Court was heard to be complaining about the impending collapse of Russian resistance, the Empress snapped back: "The tragedy is that we cannot tell our country that this war was begun in error owing to a tactless and unlawful event, the occupation of the Principalities, that it was conducted badly, that the country was not ready for it, that there were neither guns nor shells, that all the branches of administrations are badly organised, that our finances are exhausted, that our policies had been flawed for some time, and that all these led us to the present situation. We can't say anything, we can only keep silent." (59)



The final assault of the French brought about the capture of Sevastopol after one of the most memorable sieges of the 19th century.

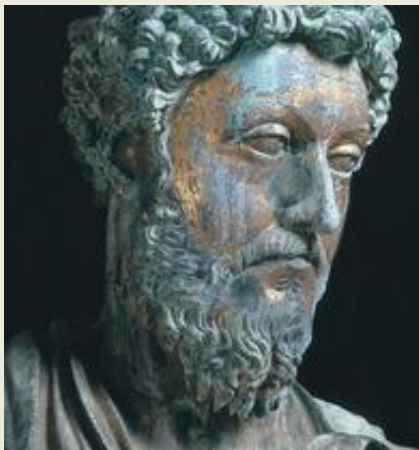
## Notes

- (1) Paul Kennedy, *The Rise and Fall of the Great Powers*, p.218.
- (2) John Shelton Curtiss, *The Army of Nicholas I: Its Role and Character*, *The American Historical Review*, Vol. 63, No. 4. (Jul., 1958), p.880.
- (3) Kennedy, op. cit., p.218.
- (4) H.A.L. Fisher, *A History of Europe*, p.923.
- (5) Ian Fletcher & Natalia Ishchenko, *The Crimean War*, p.534.
- (6) Geoffrey Hosking, *Russia and the Russians*, p.287.
- (7) Fletcher & Ishchenko, op. cit., p.159.
- (8) E. Willis Brooks, *Reform in the Russian Army*, *Slavic Review*, Vol. 43, No. 1. (Spring, 1984), p.65. (9) Curtis, op. cit., p.885.
- (10) Brooks, op. cit., p.65.
- (11) Fletcher & Ishchenko, op. cit., p.103. (12) Ibid., p.246. (13) Ibid., p.162. (14) Ibid., p.80.
- (15) Curtis, op. cit., p.887.
- (16) Fletcher & Ishchenko, op. cit., p.84-5.
- (17) Ibid., p.219.
- (18) Curtiss, op. cit., p.887. (19) Ibid., p.887.
- (20) Fletcher & Ishchenko, op. cit., p.418. (21) Curtiss, op. cit., p.88. (22) Ibid., p.880. (23) Ibid., p.889. (24) Kennedy, op. cit., p.227. (25) Ibid., p.219. (26) Ibid., p.219.
- (27) Fletcher & Ishchenko, op. cit., p.1 (28) Kennedy, op. cit., p.219. (29) Ibid., p.219. (30) Ibid, p.220. (31) Hosking, op. cit., p.284.
- (32) Martin McCauley & Peter Waldron, *The Emergence of the Modern Russian State*, p.29. (33) McCauley & Waldron, op. cit., p.2 (34) Kennedy, op. cit., p.224. (
- (35) Walter McK. Pintner, *Inflation in Russia during the Crimean War Period*, *American Slavic and East European Review*, Vol. 18, No. 1. (Feb., 1959), p.85.
- (36) Kennedy, op. cit., p.227. (37) Kennedy, op. cit., p.227.
- (38) E.M. Almedingen, *The Emperor Alexander II*, p.118.
- (39) Kennedy, op. cit., p.224. (40) Valentine Tschebotarioff Bill, *The Early Days of Russian Railroads*, *Russian Review*, Vol. 15, No. 1. (Jan., 1956), p.14.
- (41) Fletcher & Ishchenko, op. cit., p.81. (42) Ibid., p.93.
- (43) Bill, op. cit., p.15. (44) Fletcher & Ishchenko, op. cit., p.333. (45) Kennedy, op. cit., p.227-8. (46) Ibid., p.228
- (47) McCauley & Waldron, op. cit., p.5. (48) Ibid., p.7
- (49) Fletcher & Ishchenko, op. cit., p.5.
- (50) McCauley & Waldron, op. cit., p.61.
- (51) Fletcher & Ishchenko, op. cit., p.3.
- (52) Hosking, op. cit., p.288 (53) Ibid., p.286. (54) Fletcher & Ishchenko, op. cit., p.430. (55) McCauley & Waldron, op. cit., p.6. (56) Ibid., p.6 (57) Ibid., p.14. (58) Ibid., p.188
- (59) Fletcher & Ishchenko, op. cit., p.525.

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The "Crisis of the Third Century" (235-284 CE) and the subsequent, eventually fatal decay of the Roman Empire, is fairly well known to most students of history. What doesn't seem to be as well-known or deeply researched, however, is the near terminal decline in the 160s and 170s CE that the Empire was luckily able to recover from within a few generations - at least as far as we can tell.



*by Salah*

## The Troubled Empire of Marcus Aurelius

Marcus Aurelius Antoninus, a Gaul by birth, a Roman patrician by upbringing, ruled as Caesar Augustus 161 - 180 CE.

**His enduring legacy** in history is that of a philosopher-king, and the author of the now famous *Meditations*. With the partial exception of Christians, few people historically or modernly have ever spoke negatively of Marcus' legacy as a ruler, even if his ultimate gift to the Roman people was Commodus...

**Marcus' favorite hobby** may have been retiring to his study to write philosophy. But we should not let that tempt us into thinking that this man's experience as Roman emperor was an easy one. Indeed, in the opening of his first book Marcus writes that he was presently staying "amongst the Quadi at the Granua River" - in other words, on campaign against the barbarians.

**Marcus began his reign** with a younger and more flamboyant colleague, Lucius Verus. Verus was known for his decadence, but he was a talented military man who won victories in Parthia throughout the 160s. In the meantime, ugly developments arose in the Rhine and Danube regions. Incursions by the Chatti and similar peoples occurred along the Rhine; simultaneously, Lombards and several Vandalic clans attacked Pannonia. The tribes came in force and there was bitter fighting, that finally concluded in a peace organized by M. Iulius Bassus, Roman governor of Pannonia, and the Germanic king Ballomerus, in 167. The tribes withdrew, but the soldiers and inhabitants of the provinces held their breath in anticipation of what was to come.

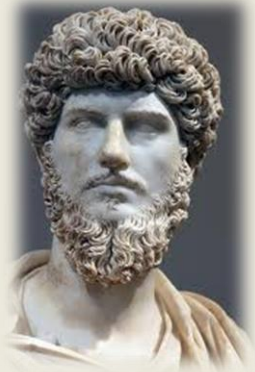
**Verus and his soldiers** returned from Parthian in triumph in 168. They brought with them thousands of slaves, prisoners, and enormous amounts of booty. They also brought plague. Within a few years, it is estimated that five-million inhabitants of the Roman Empire were dead, rich and poor, soldier and civilian. Entire towns and villages in Italy and Gaul were depopulated; virtually every legionary garrison was pitifully understrength. The Empire was hardly in the position to face the onslaught of resurgent Germanic warbands.

**The onslaught came** late in 169. Marcus and Verus, and Marcus' son-in-law, the Syrian nobleman Claudius Pompeianus, had spent the last year preparing for war with the Germans and Sarmatians. Two new legions had been recruited, and the Imperial government had been temporarily relocated to Aquileia. Everywhere, people were still dying of the plague. Cassius Dio claims that two-thousand perished a day in Rome alone, let alone the rest of the Empire. Entire legions worth of soldiers were dead in their barracks, their brightly-polished weapons already prepared for combat with the barbarians. Verus himself was among the victims, as were thousands of his Parthian veterans. Men Marcus could ill afford to lose.

**The plague had spread** past the Rhine, but it had not hit the barbarians as hard as the Romans. In the fall of 169, the Sarmatians and Vandals attacked Moesia, scattering the province's depleted garrisons and killing its governor Claudius Fronto in open battle. The Balkans provinces were overtaken with panic and chaos, and Sarmatians and assorted Germanic peoples ran rampant. Some made it as far as Greece, pillaging farming settlements and carrying away wagon-loads of loot. It was a scene that, to our eyes, would seem more at home in the 5th Century than the 2nd Century.

**Cassius Dio was certain** that the barbarians had formed a vast conspiracy. It was no coincidence that thousands of warriors - many coming from pacified, even Romanized, tribes - should suddenly be crossing both the Rhine and the Danube, cutting down all who resisted them. If there was indeed a barbarian conspiracy, it was likely headed by Bellomerus, a politician and an intriguer as well as a warlord. He led an army of 20,000 Germans to a crushing victory over a legionary army at Carnutum in 169, before sacking all the cities of Noricum. From here, Bellomerus and his army descended on Aquileia and besieged the temporary seat of the Roman government. It was unthinkable - and horrifying - to the Romans, that a barbarian chieftain should seek to besiege not only one of the Empire's larger cities, but one so tantalizingly close to the Eternal City.

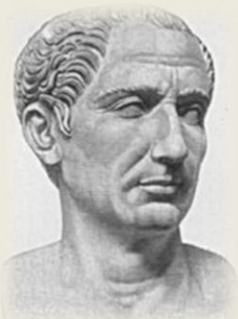
**Marcus Aurelius'** Praetorian prefect **Furius Victorinus** attempted to relieve Aquileia, but achieved nothing more than the route of his army, and his own bloody death. Bellomerus' warriors had obviously learned much from the years spent as neighbors of Rome. Their arrogance was tempered with definite skill not only on the battlefield, but even at maintaining a siege of a well fortified city - something barbarians were extremely rarely able to do.



Lucius Verus



Claudius Pompeianus



Cassius Dio

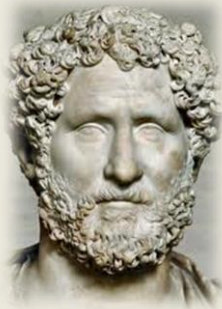
**Through the combined** efforts of Marcus, Pompeianus, and the generals Helvius Pertinax and Valerius Maximianus, Bellomerus and his army were eventually driven from Aquileia in 171, after a long and gruelling siege. Marcus responded by taking the war to the Germans. Peace agreements were made with the Vandals and Quadi, both of whom were hastily declared "friends of the Roman people". Marcus focused on the Marcomanni, Bellomerus' people.

**Tradition says** that the Marcomanni were in fact descended from a Roman legionary deserter named Marcus, and his following of Germanic outlaws. Whatever their origins, they had gained both wealth and great confidence after several years of campaigning on the Roman side of the Rhine, and they proved a tenacious enemy. The Romans particularly came to fear and respect the Naristi, a tribe that were allied with the Marcomanni. Valerius Maximianus became a celebrity on both sides of the Rhine by slaying the chieftain of the Naristi in single combat; several legionary tombstones have been discovered that specifically state that the deceased was killed amongst the Naristi.

**Marcus and his generals** spent 173 and 174 campaigning against a number of tribes in the Rhineland, having tamed the Marcomanni and Naristi only after a year of brutal campaigning in miserable conditions. The Quadi revolted at least once during these two years, under the leadership of a fiercely anti-Roman warlord named Ariogaesus. Marcus captured Ariogaesus, but in a display of clemency that surprised men on both sides, the Emperor sent him into comfortable exile in Alexandria. Perhaps he sent this forest warrior to the most civilized city in the Greek East as a sort of cynical joke.

**Having subdued the Quadi**, Marcus and his army descended on the Sarmatians, defeating the Iazyges and Rhoxolani at the famous Battle of the Frozen Danube in the winter of 175-176. Even if Cassius Dio's unlikely figures are wild exaggerations, the aftermath of this defeat still shows how bad of a beating the Romans had taken at the hands of the barbarians; Dio claims that the Sarmatian warlord Zantikos grudgingly handed over 100,000 soldiers and civilians that he had captured after five years of raiding in Moesia, Pannonia, and Dacia. Marcus amassed large numbers of Germanic and Sarmatian captives who were used to replace the Roman army's losses, which must have been nauseating.

**Marcus was supposedly planning** on forming two new Danubian provinces, Marcomannia and Sarmatia. These plans were cut short when he received painful news from the East - Cassius Avidius, the governor of Roman Syria, was in revolt, having been declared emperor by his soldiers in a manner chillingly similar to the Third Century Crisis. Cassius was promptly murdered by a centurion in his own army, but Marcus refused to look upon the severed head of the rival. He also angrily silenced rumors that Cassius had been his wife's lover, and that they had jointly orchestrated the revolt. Clemency was offered to everyone who was implicated in the incident.



Cassius Avidius

**Marcus arrived back** in Rome in 177 to find a city covered in sickly despair. The plague in Italy had only gotten worse over the course of the 170s. Young men healthy enough to replace the vast number of casualties from a decade of warfare were scarce. Any time that Marcus would have dedicated to rebuilding the city was cut short by more upsetting news. The Quadi and Marcomanni had both risen in revolt, driving out the garrisons that Marcus had placed in their lands.

#### **In a desperate experiment,**

Marcus recruited every surviving gladiator, athlete, and slave in Italy, giving them a smidge of legionary training and drafting them into ad hoc military units. These men were promised freedom upon the War's successful conclusion, but they must have eyed the plague and war-ravaged farmlands of the Alpine and Gaulish provinces dubiously.

**The revolt of the Marcomanni** was put down in a short but sharp campaign that was over before the winter of 178-179.

Marcus and his generals Maximianus, Didius Julianus, and Pertinax, as well as his Praetorian prefect Tarutenius Paternus, focused all of their efforts on the Quadi, who remained strong in population and determination.



#### **The war against the Quadi**

179-180 was a bitter one accompanied by more outbreaks of plague in the Germanic and Gaulish provinces. The gladiators and slaves that Marcus had recruited into his army proved unreliable; many of them deserted and became brigands. Even as late as the 190s CE, Gaul was plagued by legionary deserters turned mercenary gangs, many of whom were capable of besieging small townships and sacking them in detail.

#### **The Quadi had apparently**

attempted to raid Roman Pannonia, but were defeated by Maximianus at Laugaricio late in 179. The surviving Quadian warbands fled back into Rhaetia, but were hotly pursued by Marcus, Maximianus, and Paternus. The latter commanded the army that crushed them, just outside of Vindobona in the early months of 180. Tarutenius Paternus was the general who truly commanded the victorious Roman army depicted in the opening moments of the movie *Gladiator*



The Antonine Plague



**The plague hit** Rhaetia hard in the winter of 179-180. One of the victims was Marcus Aurelius Antoninus himself, who died at Vindobona on March 17th of 180. He was succeeded by his son Commodus, who disregarded the advice of Paternus, Pompeianus, and Maximianus by making peace with the Quadi and returning to Rome. The Antonine Plague seems to have finally died down shortly after the passing of Marcus.

**Upon his arrival** in Rome, Commodus celebrated a Triumphalia. It was a bittersweet celebration, in honor of a victory left unfinished. There was nothing to celebrate, in the eyes of the legionaries who paraded through the streets of Rome that day, dressed in their best uniforms. They marched under the sad eyes of the remnant of Rome's population, people who had watched family and friends and lovers die of a disease they could neither understand nor stop. Many a legionary himself must have huffed in disgust at Commodus and his colossal vanity. Their thoughts were on comrades, buried in some remote forest in Germania (if they were buried at all). Men who had died sick and hungry and cold, vomiting blood and weeping for loved ones they would never see again. The War continued after Commodus returned to Rome. Maximianus, Pescennius Niger, and Clodius Albinus all won victories over Burian Germans and Costobocian Dacians in Dacia and Moesia. Captured barbarians were drafted into the legions, which were gradually brought back up to strength. Other captives were used to replace the thousands of craftsmen and farmers who had perished across Europe during the plague.

**The Roman Empire** recovered, and rather swiftly. Under the next strong dynasty, the Severans (193-235 CE), it was even destined to enjoy another short golden age.

**But there was not a senator or wealthy patrician** in the Eternal City herself, who would do well to forget the terrible struggles of the reign of Marcus Aurelius. Namely the Siege of Aquilea, when, for the first time since Hannibal crossed the Alps, the barbarians had been at the gates.

# SENECA DENOUNCES BOOK COLLECTORS AND EVEN THE LIBRARY OF ALEXANDRIA CIRCA 49 CE

*Roman Stoic philosopher, statesman, dramatist, of the Silver Age of Latin literature, Lucius Annaeus Seneca (often known simply as Seneca, or Seneca the Younger) denounced book collectors, and even denounced the Royal Library of Alexandria:*

"Outlay upon studies, best of all outlays, is reasonable so long only as it is kept within certain limits. What is the use of books and libraries innumerable, if scarce in a lifetime the master reads the titles? A student is burdened by a crowd of authors, not instructed; and it is far better to devote yourself to a few, than to lose your way among a multitude.

"Forty thousand books were burnt at Alexandria. I leave others to praise this splendid monument of royal opulence, as for example Livy, who regards it as 'a noble work of royal taste and royal thoughtfulness.' It was not taste, it was not thoughtfulness, it was learned extravagance—nay not even learned, for they had bought their books for the sake of show, not for the sake of learning—just as with many, who are ignorant even of the lowest branches of learning, books are not instruments of study, but ornaments of dining-rooms. Procure then as many books as will suffice for use; but not a single one for show. You will replay: 'Outlay on such objects is preferable to extravagance on plate or paintings.' Excess in all directions is bad. Why should you excuse a man who wishes to possess book-presses inlaid with arbor-vitae wood or ivory; who gathers together masses of authors either unknown or discredited; who yawns among his thousands of books; and who derives his chief delight from their edges and their tickets?

"You will find then in the libraries of the most arrant idlers all that orators or historians have written—book-cases built up as high as the ceiling. Nowadays a library takes rank with a bathroom as a necessary ornament of a house. I could forgive such ideas, if they were due to extravagant desire for learning. As it is, these productions of men whose genius we revere, paid for at a high price, with their portraits ranged in line above them, are got together to adorn and beautify a wall" (translated in Clark, *The Care of Books* [1901] 22-23).



## RENAISSANCE PAINTING 15TH CENTURY by

**Justus (Joos) van Gent**

Seneca (2- 65 CE), Roman philosopher From a series of 28 portraits, painted around 1475 for the studio of Federigo da Montefeltre, Margrave of Urbino. Wood, 95 x 58,8 cm M.I.654 Louvre, Département des Peintures, Paris, France

prepared by  
the staff



THE BERLIN  
STATE LIBRARY  
IS THE LARGEST  
AND MOST  
IMPORTANT  
ACADEMIC  
RESEARCH  
LIBRARY  
IN THE  
GERMAN  
SPEAKING  
WORLD.



by Stepby

Among the more famous items in its collection is a Gutenberg Bible, the autographs of Goethe, the world's largest collection of Johann Sebastian Bach's and Wolfgang Amadeus Mozart's manuscripts, and the original score of Ludwig van Beethoven's Symphony No. 9.

**The entire holdings** – some three million books and other material at the time – had to be brought to safety in 30 monasteries, castles and shut-down mines during WW II.

**The division of Germany** during the post-war years and following decades had an adverse effect also on the library's holdings: After 1945, only some of the collections were returned to the original site on Unter den Linden in Berlin (East). The by far greater part of relocated holdings was initially brought to West Germany and as of the late 1970s stored in the new building on Potsdamer Straße in Berlin (West).

**Many important items** from the original collection are still located in Poland and territories of the former Soviet Union - declared as war reparations, sometimes controversially - such as the Berlinka Art Collection.

**Since 1992**, the reunited Staatsbibliothek zu Berlin – Preußischer Kulturbesitz provides its services at both its sites Unter den Linden 8 and Potsdamer Straße 33 in the district of Mitte



## The collection

More than 11 million books

More than 200,000 rare books

4,442 incunabula

18,300 occidental manuscripts (including parts of the Nibelungenlied)

42,170 oriental manuscripts (including early Ming block prints)

250,000 autographs (including Lessing, Goethe, Kleist)

66,350 music autographs

1,400 estate archives (including the Mendelssohn family)

460,000 editions of sheet music

1.1 million maps, atlases and globes (including the world's largest bound atlas)

38,000 subscription periodicals and monographic series

180,000 early newspaper volumes

22,900 printed and magazines

24,400 licensed electronic newspapers

4,700 databases

2.3 million microfiches and microfilms

13.5 million images at the Prussian Heritage Image Archive

Among the **library's most precious treasures** are the Psalter of Ludwig the German (German: Psalter Ludwigs des Deutschen) dating from the 9th century and an elaborately adorned copy of the Gutenberg Bible.

**The oldest handwritten book** in the collection is a Coptic codex of the biblical Book of Proverbs dating from the 3rd century; **the oldest printed book** is an 8th century Buddhist text from Japan, the Hyakumantō Darani.

The library also has an extensive collection of **important music manuscripts**, including 80% of all the autographs of Johann Sebastian Bach and Wolfgang Amadeus Mozart, the largest collection in the world. Famous examples include Bach's Mass in B Minor, the St. Matthew and St. John Passions, and nearly all of Mozart's operas.

In addition to Ludwig van Beethoven's 4th, 5th, and 8th Symphonies, the Library also holds the autograph score, autograph leaves, and historic records of Beethoven's Symphony No. 9, which was added to UNESCO's Memory of the World Register in 2001.

Other notable items are a 1491 Map of Germany by Nikolaus von Kues, the Atlas of The Great Elector (German: Atlas des Großen Kurfürsten), the Jahangir-Album from around 1600, and the largest Hebrew Bible and the largest parchment Torah scroll in the world.

*By Jim R. McClanahan*

# SCHOLAR OF EMPTINESS



THE MANJUSRI MURAL FROM  
GUANGSHENG MONASTERY

**“Wenshu, Bodhisattva of Wisdom, at a Writing Table”** (China, 1354, glue tempera on mud and straw wall, Cincinnati Art Museum) is a large wall mural which depicts the Bodhisattva Manjusri (Ch. *Wenshu*, 文殊) sitting at a writing table with a calligraphy brush in hand, poised to write some words of wisdom, and his feet resting on a stool-like lotus throne. He wears the princely crown, robes, and jewelry associated with Bodhisattvas, and his head is engulfed in a fire halo (*mandorla*), a sign of his divinity. Manjusri is accompanied by an African slave bearing a canvas bag containing scrolls of the celestial scholar’s past musings. Hierarchy of scale is employed to show the Bodhisattva’s importance by depicting his slave in a diminutive stature. The mural is divided into thirds by diagonal lines that trisect the piece. The majority of Manjusri’s head and torso are



*A detail from an 869 CE silk painting showing Manjusri and an African slave tending to his lion.*

contained within the lines comprising the top of the backrest of his chair and the front edge of the table at which he is working. This serves the purpose of guiding the viewer’s eyes to focus on the Bodhisattva’s literary pursuits. The backrest has a very ornate decoration of a flaming wish-granting pearl (*Cintamani*). Normally a symbol of the Bodhisattvas Guanyin (观音) or Ksitigarbha (地藏), it is sometimes used to refer to one of the “Three Jewels of Buddhism,” those being Buddhist law (*dharma*), the Buddhist community (*Sangha*), and the Buddha himself. Chinese legend associates it with a pearl owned by the Dragon King of the Sea.[1] The overall domestic setting appears as if Manjusri is on earth, but the celestial clouds wafting through the air above his head betrays his location in his celestial abode atop Mt. Wutai (五台山).[2] The color palette consists of shades of brown, gold, white, red, and green, the latter being the most prominent. It is used to color the clothing, jewelry, crown, lotus throne, and furniture. Green (青, *qing*) was most likely used in such abundance because the Chinese traditionally associate the color with “tranquility.”[3]

This depiction of Manjusri is much different from his traditional iconography. He is usually portrayed in Buddhist art as brandishing a flaming sword and holding a book while sitting on a lotus throne, or sitting on his celestial vehicle, the white (or blue) lion.[4] Chinese Buddhist cave paintings from the Tang Dynasty (618-907) show this lion being tended by an African slave (such unfortunate people sparked the imagination of the Chinese when they were first brought to the Middle Kingdom by Arab merchants during this time).[5] In the case of the mural, the sword and book have been replaced by a calligraphy brush and an empty scroll, while the slave has switched from tending the



*Detail from Wang Zhenpeng's "Vimalakirti and the Doctrine of Nonduality" (1308).*

*Notice the similarity to Manjusri's seated posture from the mural.*

lion to bearing his master's completed work. This emphasis on Manjusri's scholarly abilities is not only based on his position as the Bodhisattva of Wisdom—derived from his mention in the *Perfection of Wisdom Sutra* (c. 100 BCE)[6]—but his appearance in the *Vimalakirti Sutra* (c. 100). The sutra tells of how the Buddha chose the Bodhisattva to call upon the malingering householder whom no other disciple wanted to visit due to his supernatural intellect. He and Vimalakirti debate Buddhist doctrine before a crowd of celestial onlookers until they realize that they are both equally versed in the *dharma*. [7] After being translated into Chinese several times between the 2nd and 5th century CE, the sutra became extremely popular among the Chinese due to the prevalent imperial exam system, which required those wishing to gain a government post to study the Confucian Classics. This is evidenced by the abundance of Chinese scholar paintings from the Tang through the Yuan Dynasty depicting the debate.[8]

The style of painting and the seated posture of Manjusri is very similar to a Jin Dynasty (1115-1234) ink painting by the Jurchen artist Ma Yunqing (马云卿, fl. 1229) called “Vimalakirti Expounds Buddhist Sutras” (c. 1229).[9] The work portrays both orators surrounded by monks, officials, and heavenly beings while debating each other from separate couches. All of the figures are painted with the realistic facial features, proportions, and drapery known from the Northern Song Dynasty School of art. This is because Ma’s work was based on an earlier Chinese ink painting by the Northern Song artist Li Gonglin (李公麟, 1049-1106).[10] The fluttering of the drapery on the Bodhisattva’s sleeve and pants from the mural is related to a motif common in 12th century Song Buddhist murals at Mt. Wutai in Shanxi province,[11] the same province where *Guangshengsi* (廣勝寺, Vast Triumph Monastery), the institution housing the Manjusri wall painting, is located. It is my opinion that the mural was ultimately influenced by a 14th century copy of Ma’s work by Wang Zhenpeng (王振鹏, active 1280–1329) called “Vimalakirti and the Doctrine of Nonduality” (1308). There are two reasons for this. First, Wang, a court painter, was commissioned to produce the painting by the prince who would eventually become Yuan Emperor Renzong (元仁宗, r. 1311-1320).[12] Second, Guangsheng monastery had close ties to the Yuan court. Apart from being the location where royal birthdays were held, the monastery received the gift of a collection of Buddhist Canon from the Mongol rulers.[13] This means that the court could have commissioned an artist familiar with Wang’s work to paint the mural in 1354, when the painting is dated to. It is important to note that the grounds of Guangsheng monastery included a government temple to a local mountain deity. Therefore, this synchronization between the “Three Religions” (Buddhism, Confucianism, and Daoism) further explains why a Buddhist deity like Manjusri would be depicted as partaking in such a Confucian activity.



the Guangsheng monastery  
in southern Shanxi province

The mural was originally housed in the main hall of the lower complex of the Guangsheng monastery in southern Shanxi province. The monastery was built during the Tang Dynasty, but had to be rebuilt after an earthquake damaged it in 1303.[14] Construction of the main hall was finished in 1309.[15] A scientific analysis of the murals from the main hall shows that the walls were covered with a mixture of mud and straw. This was then covered with a wash of white kaolin clay in preparation for the painting. The glue-based tempera paint used to color the work received pigment from minerals. For instance, the green used to color the furniture and clothing was derived from atacamite, a type of crystalline copper, or possibly even corroded bronze.[16]



## Notes

- [1] Alice Getty, *The Gods of Northern Buddhism: Their History and Iconography* (New York: Dover Publications, 1988), 186.
- [2] Patricia Bjaaland Welch, *Chinese Art: A Guide to Motifs and Visual Imagery* (North Clarendon, VT: Tuttle Pub, 2008), 188.
- [3] *Ibid*, 222.
- [4] Theodorus Petrus van Baaren and Karel Rijk van Kooij, *Iconography of Religions*. Section 13, Fasc. 15, *Indian Religions*, Religion in Nepal (Leiden: Brill, 1978), 23. See also Welch, 188.
- [5] Lilla Russell-Smith, *Uyghur Patronage in Dunhuang: Regional Art Centres on the Northern Silk Road in the Tenth and Eleventh Centuries* (Leiden: Brill, 2005), 216. For information on the presence of African slaves in China, see Julie Wilensky, "The Magical Kunlun and "Devil Slaves": Chinese Perceptions of Dark-Skinned People and Africa Before 1500," *Sino-Platonic Papers* 122 (July, 2002): 1-56, [http://www.sino-platonic.org/complet...ese\\_africa.pdf](http://www.sino-platonic.org/complet...ese_africa.pdf) (accessed April 8, 2012).
- [6] Damien Keown, *A Dictionary of Buddhism* (Oxford: Oxford University Press, 2003). For the date, see Linnart Mäll, *Studies in the Aṣṭasāhasrikā Prajñāpāramitā and Other Essays* (Delhi: Motilal Banarsidass, 2005), 96.
- [7] Burton Watson, *The Vimalakīrti Sūtra* (New York: Columbia University Press, 1997), 64-74
- [8] Craig Clunas, *Art in China* (Oxford: Oxford Univ. Press, 1997), 66.
- [9] See Susan Bush, "Five Paintings of Animals Subjects or Narrative Themes and Their Relevance to Chin Culture," In *China Under Jurchen Rule: Essays on Chin Intellectual and Cultural History*, Ed. Hoyt Cleveland Tillman (Albany, NY: State Univ. of New York Press, 1995), 201.
- [10] *Ibid*, 207.
- [11] *Ibid*, 197-198.
- [12] Clunas, 65.
- [13] Jing Anning, *The Water God's Monastery of the Guangsheng Monastery: Cosmic Function of Art, Ritual and Theater* (Leiden: Brill, 2001), 203.
- [14] Leslie H. Rainer and Angelyn Bass Rivera, *The Conservation of Decorated Surfaces on Earthen Architecture: Proceedings from the International Colloquium Organized by the Getty Conservation Institute and the National Park Service, Mesa Verde National Park, Colo., USA, September 22-25, 2004* (Los Angeles: Getty Conservation Institute, 2006), 67-68.
- [15] Jing, 202.
- [16] Rainer, 69.

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**It is thought that the potato** was first brought to Britain by Sir Walter Raleigh in the 1600's, but it is believed by some that the Belgians were the first to fry the potato to produce the chip and by others that it was the French.

Chips were a cheap food for the industrial north of England, and fried fish in batter was popular in London, although originally the batter was just used to protect the fish during frying, and was discarded before the fish was eaten.

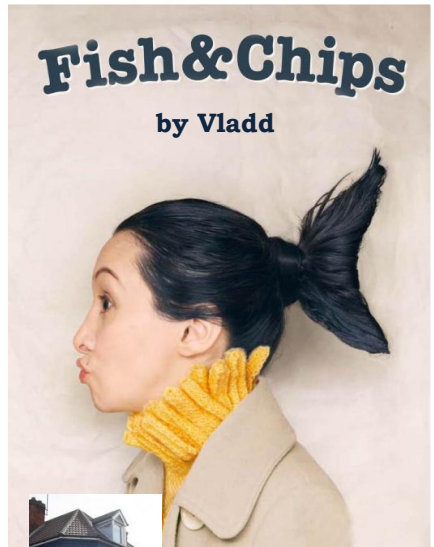
**The first Fish and Chip shop** in the north of England was believed to have opened in 1863 in Mossely, near Oldham, Lancashire, I believe a fish and chip shop stands on this site still, all be it one of the Harry Ramsdens chain. Originally a Mr Lees sold fish and chips from a wooden hut in the market but soon moved his business to a permanent site in a shop which had the inscription in the window, "This is the first fish and chip shop in the world". However in London Joseph Malin opened his shop in Cleveland Street in the East End of London in 1860.

**With the development** of the steam trawler in the late 19th Century fish from the North Atlantic, Greenland and Iceland became more available in the UK and the growth of the railways enabled the fast distribution around the country. At the height of their popularity there were a staggering 35,000 shops in the 1930's, this has since dropped to around 11,000 now. During World War 1 fish and chips were an important part of the diet for the masses and during World War 2 fish and chips were one of the few unrationed foods. The Federation of Fish Friers in the UK claim that in 1995 the British consumed 300 million servings of fish and chips equating to six servings for every man woman and child in the country. The record for the largest number of portions sold in one day by an independent fish and chip shop is over 4,000. Fish and chips are now a popular take away food enjoyed across the English speaking world, although it has not reached the same level of popularity in the US.

**Just how healthy are they?** Well according to The Sea Fish Industry Authority (or Seafish) a United Kingdom non-departmental public body, established in 1981:

Compared to other take-away foods *Fish and Chips* have: 9.42 grams of fat per 100 grams. The average pizza has 11, Big Mac meal with medium fries has 12.1, Whopper meal with medium fries has 14.5, chicken korma 15.5 and doner kebab 16.2.

*Fish and Chips* have 595 calories in the average portion - an average pizza has 871, Big Mac meal with medium fries has 888, Whopper meal with medium fries has 892, chicken korma 910 and doner kebab 924. So check out your local chippy, add that salt and vinegar (or mayonnaise if you are one of those funny European types) have the mushy peas on the side and enjoy a modern traditional dish of the UK



*Britain's first fish and chip shop. Historians often cite Jews in the east end of London selling (cold) fried fish in the street as a precursor.*

This issues' cover model (he's the one that held pages apart in the last issue) is

**William Cullen**

**FRS FRSE FRCPE FPSG**

**With more than half the alphabet** following his name we can assume he was very important. Not only was he a Scottish physician *and* chemist *and* agriculturalist *and* beloved professor *and* President of the Royal College of Physicians and Surgeons of Glasgow *and* (as if that wasn't enough to keep him busy) he was also president of the Royal College of Physicians of Edinburgh *and* First Physician to the king in Scotland *and* a prime mover in obtaining a royal charter for the philosophical Society of Edinburg which led to the forming of the Royal Society of Edinburgh.



**These activities alone** were enough to secure him a lasting place in the pantheon of Scottish Enlightenment luminaries; yet he still found time to be personal physician to and friend of that loveable but irascible philosopher David Hume, *and* he was also on intimate terms with Adam Smith, Lord Kames (they liked to chat about animal husbandry), John Millar and Adam Ferguson and a number of other movers and shakers.

**Cullen's career** as a teacher is notable for his many students who became influential and made their own valuable contribution to the world. Included among his illustrious students were

Joseph Black who eventually became his colleague; the American Benjamin Rush, who played an important role in the founding of the United States of America; another was John Morgan who established the Medical School at the College of Philadelphia, the first medical school in the colonies; William Withering, the discoverer of digitalis; Sir Gilbert Blane the medical reformer of the Royal Navy; and John Coakley Lettsom, the philanthropist and founder of the Medical Society of London. It seems that he not only traveled in the best circles but also created them. You would think that was enough to keep a dozen men busy but Cullen also found time to write and publish a number of text books. (We won't even mention his prodigious letter writing.) His text books written primarily for his students also became popular in Europe and the American colonies.

*First Lines of the Practice of Physic*, which was published in a series of editions between 1777 and 1784 was his most popular work, which eventually was expanded to four volumes.

#### **The bare facts of his life:**

**Born** in Hamilton, Lanarkshire.

**Father:** William was a lawyer retained by the Duke of Hamilton as factor.

**Mother:** Elizabeth Robertson of Whistlebury.

He studied at the Old Grammar School of Hamilton (renamed in 1848 The Hamilton Academy).

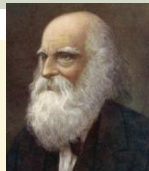
**1726** - began a General Studies arts course at the University of Glasgow after which he began medical apprenticeship to John Paisley, a Glasgow apothecary surgeon.

**1729** - surgeon on a merchant vessel trading between London and the West Indies.

Followed by two years as assistant apothecary to Mr. Murray of Henrietta Street, London.

**1732:** returns to Scotland, establishes himself in general medical practice in the parish of Shotts, Lanarkshire.

**1734 to 1736** studies medicine at the University of Edinburgh, where he became interested in chemistry, and was one of the founders of the Royal Medical Society.



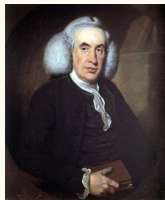
#### **The NAMESAKE POET**

**William Cullen Bryant** was the first great American poet, having been born fourteen years before Longfellow. Like Longfellow, he could trace his descent (on his mother's side) from John Alden and Priscilla Mullens, who came over in the Mayflower; and through two other branches he was descended from Pilgrim stock. The first Bryant in America did not come in the Mayflower but he was in Plymouth in 1632, and was chosen town constable in 1663. The poet's father and grandfather were both doctors; so when Dr. Peter Bryant was married to "sweet Sallie Snell", as the poet has it, and their second child was born, the good doctor named him William Cullen, after a great medical authority who had died four years before. This happy event — that is, the birth of William Cullen Bryant — occurred November 3, 1794, in the small town of Cummington, Massachusetts. But instead of growing up to be a doctor the boy became a poet, and his father was rather proud of the fact, too.

(QUOTED FROM WIKIPEDIA)

William had two sons, **Robert Cullen** who became a Scottish judge in 1796 with the title Lord Cullen (later Baron). Robert was renown for his talent for mimicry.

His other son **Henry Cullen**, following in his father's foot steps, became a physician.



**1736** - begins medical practice in Hamilton, acquires an excellent reputation. Continues his study of the natural sciences, especially of chemistry.

**1737 to 1740** - William Hunter is his resident pupil, and at one time they proposed to enter into partnership.

**1740** - Cullen is awarded the degree of M.D. from Glasgow University.

**1741** - he married and started his family. He became ordinary medical attendant to James Douglas, 5th Duke of Hamilton (1703–43), his family, and his livestock.

**1744** - following the Duke's death, the Cullens moved to Glasgow. In Glasgow he lectures on physiology, botany, materia medica, and chemistry. *"His great abilities, enthusiasm, and use of practical demonstrations for instruction, made him a successful and highly popular teacher, attracting large classes. At the same time he also maintained a medical practice."*

**1747** - Awarded Britain's first independent lectureship in Chemistry; elected President of the Faculty of Physicians and Surgeons of Glasgow.

**1751** - he was appointed Professor of the Practice of Medicine, although he continued to lecture on chemistry.

**1755** - he was enticed by Lord Kames to become Professor of Chemistry and Medicine at the University of Edinburgh. It was in Edinburgh, in 1756, that he gave the first documented public demonstration of artificial refrigeration. Cullen used a pump to create a partial vacuum over a container of diethyl ether, which then boiled, absorbing heat from the surroundings. This created a small amount of ice, but the process found no commercial application.

**1757** - lectures on clinical medicine in the Edinburgh Royal Infirmary.

**1760** – students request that he take over the recently deceased Charles Alston's lectures on materia medica. Cullen creates a new course which were published in an unauthorized edition but later he rewrote it and published it [1789] under the title *A Treatise on Materia Medica*.

Robert Whytt passes away and Cullen accepts the chair of professor the institutes of medicine. He gives up the chair of chemistry. Subsequently John Gregory obtains the professorship of the practice of physic (medicine) of which Cullen was the unsuccessful candidate. An arrangement is made in which they will alternate courses. This continued until the sudden death of Gregory in 1733.

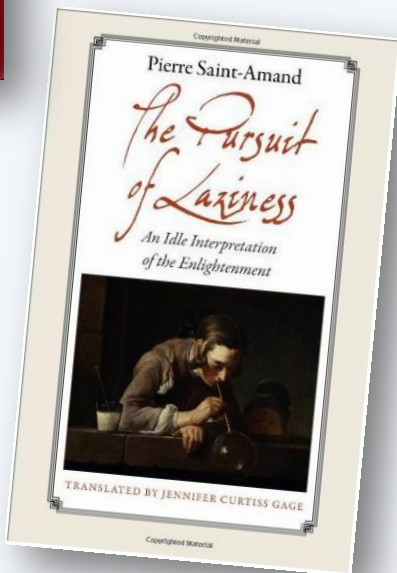
**1733** – Cullen is appointed sole professor of the practice of physic and with continue in this position up to a few months before his death.

**1790** - On February fifth Cullen dies.

# the AROMA of old books and coffee



We think of the Enlightenment as an era dominated by ideas of progress, production, and industry--not an era that favored the lax and indolent individual. But was the Enlightenment only about the unceasing improvement of self and society? The Pursuit of Laziness examines moral, political, and economic treatises of the period, and reveals that crucial eighteenth-century texts did find value in idleness and nonproductivity. Fleshing out Enlightenment thinking in the works of Denis Diderot, Joseph Joubert, Pierre de Marivaux, Jean-Jacques Rousseau, and Jean-Simon Chardin, this book explores idleness in all its guises, and illustrates that laziness existed, not as a vice of the wretched, but as an exemplar of modernity and a resistance to beliefs about virtue and utility.



Whether in the dawdlings of Marivaux's journalist who delayed and procrastinated or in the subjects of Chardin's paintings who delighted in suspended, playful time, Pierre Saint-Amand shows how eighteenth-century works provided a strong argument for laziness. Rousseau abandoned his previous defense of labor to pursue reverie and botanical walks, Diderot emphasized a parasitic strategy of resisting work in order to liberate time, and Joubert's little-known posthumous Notebooks radically opposed the central philosophy of the Enlightenment in a quest to infinitely postpone work.

Unsettling the stubborn view of the eighteenth century as an age of frenetic industriousness and labor, *The Pursuit of Laziness* plumbs the texts and images of the time and uncovers deliberate yearnings for slowness and recreation.

*Editors note:*

*The above is the unsigned blurb that came with the book. We can't find anything to add to it. A recommended read for Historumites; especially those that enjoy Enlightenment.*

# John of Gaunt and the Lollards

Many historians have agreed that the relationship between John of Gaunt and John Wyclif was merely political and that Gaunt did not have the ability to understand Wyclif's difficult doctrines. However, a new reinterpretation of the historical record may show that this relationship may not have been solely political as historians have made it out to be.



*John of Gaunt was a patron of Geoff Chaucer.*

**Norman Cantor**, author of *The Last Knight*, hints at the possibility that Gaunt may have gotten caught up in Wyclif's religious ideology. In Cantor's view, Gaunt was one of many individuals who were affected by the rise of Christian mysticism during the time that Wyclif was beginning to make an impact in England. Cantor seems to go as far as to suggest that Gaunt not only understood Wyclif's ideas, but may have followed them to an extent. However, Cantor also mentions how Gaunt grew tired of Wyclif's ideas and followed his heart back to orthodoxy.

**I am one to** tend to agree slightly with Cantor. There is no doubt in my mind that he knew of Wyclif's ideas and how much of an impact they could have. Whether he used these ideas for his own personal use (or to call him a Lollard) is debatable.

**What I believe** occurred, is that Gaunt supported...even backed the development of the Lollard movement. Here are a few examples on why I think this way:

*Mural decoration depicting Wyclif reading his bible to John of Gaunt*



**1. Gaunt made sure** Wyclif was well protected despite his condemnation at the Blackfriars Council of 1382. Wyclif was never convicted or molested. He lived out his days quietly at Lutterworth as the rector of the school. Lutterworth being in Gaunt's control also helps.

**2. After Wyclif's death**, Gaunt made several individuals known to be Lollards his patron. The most popular of these men was William Swinderby. A semi-educated man, Swinderby traveled quite a bit throughout many Gaunt controlled areas. He really made an impact in Leicester...one of the major strongholds of Gaunt. Gaunt was also known to have made appearances at the trials of those who were accused of being a Lollard (since I'm doing this from memory, I will have to get that particular detail later)



**3. Gaunt supported** the same sort of ideas that the early Lollard movement thrived on, such as literacy and self-piety. We kind have already discussed Gaunt's experiments with Christian mysticism. It's a matter of debate whether he actually followed the movement or not. However, literacy was extremely important to Gaunt. He made sure his grandson, the future Henry V, had a good sized library...including books written in Latin and English. To add to that, Gaunt also made Geoffrey Chaucer a patron at the time that he was in the process of writing the Canterbury Tales...the next time you take a look at the Canterbury Tales, take a look at the Parson's tale...one could debate that the parson is modeled after John Wyclif. Although, many scholars feel Chaucer was not a Lollard...there is significant evidence to support he was a sympathizer. Check out Terry Jones's book (yes, the same Terry Jones from the Monty Python series...he writes a great historical book with other literary scholars though ) Who murdered Chaucer?



*In this 19th-century illustration, John Wycliffe is shown giving the Bible translation that bore his name to his Lollard followers. Title of the painting is: "Wyclif Giving 'The Poor Priests' His Translation of the Bible"*

**This is just** a small portion of evidence to aid in my theory. I think Gaunt knew the impact the Lollards could have in society... particularly against the Church... the Lollard movement most certainly threw the Church's control of English society for a loop. I think Gaunt purposely aided the development of the Lollard movement and continued to support it behind closed doors. If you take into consideration the Great Schism, which occurs in 1377, that tore much of Christianity into backing the "right" Pope. Then you throw in the affects of the plague, the abuses in the Church, etc. you have a organization that seems to be on the ropes.



**Gaunt**  
wanted  
the  
Church  
in

just as much trouble as the English crown...which if you think about English history during the reign of Richard II (again we may have Gaunt as a possible instigator in the Peasant's revolt) we know how much the Lancastrian family steps forward to be one of the major thrones in Richard's side.

**It's definitely a theory** that is different from the historical record...but I think there's enough evidence to suggest that Gaunt's actions created the chaos of "The Calamitous 14th century" (stealing from Barbara Tuchman) that would lead to his family dominating England during the early stages of the 15th century.



*Beginning of the Gospel of John from a pocket Wycliffe translation that may have been used by a roving Lollard preacher (late 14th century)*

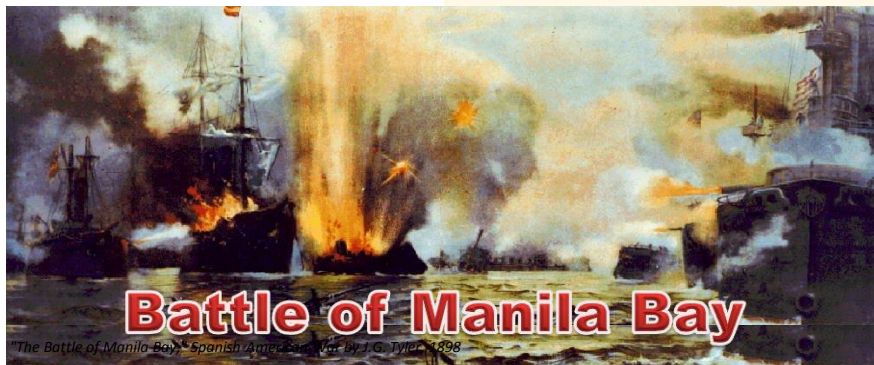


*The flag of John of Gaunt*



// You must stay  
**drunk**  
on writing so  
reality cannot  
destroy you. //

a BRADBURY thought



*The Battle of Manila Bay, Spanish American War by J.G. Tyler, 1898*

*"The Battle of Manila Bay," Spanish-American War by J.G. Tyler, 1898*

**Teddy Roosevelt told a story** about George Dewey in his autobiography:

The US and Chile were at odds, and possibly war to break out. Dewey's ship was in Argentina waiting to be supplied with coal, so he could proceed to Chile. Dewey decided to disobey regulations and without authorization, bought the coal himself, and sailed to Chile.

**This was the warrior** that Roosevelt, as asst. Secretary of the Navy, felt was needed when tensions with Spain began to heat up. He made the 59 year old Dewey the Commander of the 'China Squadron' in Hong Kong, and he was dispatched to Manila to attack the Spanish fleet, if war was declared.

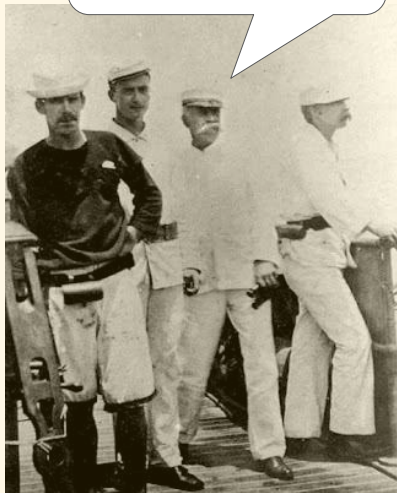
**The China Squadron** was a fairly motley group, nine ships, of which three were cruisers, and one a Coast Guard cutter. The Spanish fleet was comprised of forty ships, although many had wooden hulls.

**As the Americans prepared** to leave for Manila, the British held a party for them. "A fine set of fellows", one of the Brits remarked, "but unhappily we shall never see them again". Thus was the American force considered, far inferior to the Spanish.

**That view didn't last** long, as Dewey sailed across the bay of Manila and sank the entire Spanish fleet in one day, suffering no losses. May 1, 1898.

Dewey was promoted to Admiral.

You may fire when ready, Gridley!

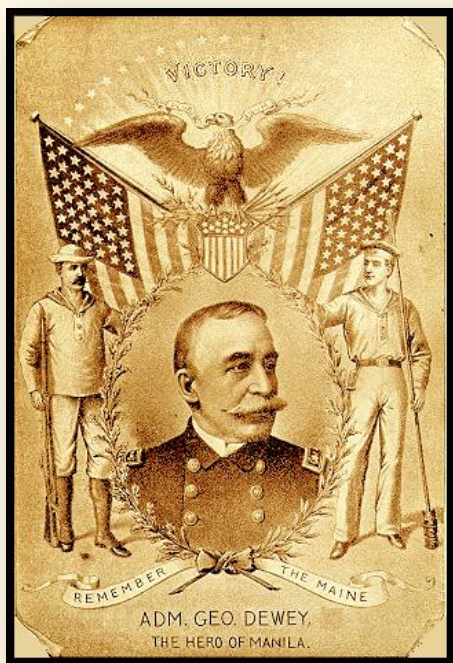


by UncleFred  
and  
Teddy Roosevelt

**Right after** his victory at Manila Bay, a German fleet sailed in and Dewey fired shots over their bow and they kept coming.

**Dewey not only** had to worry about Spanish reinforcements, German warships in Manila Bay were causing concern shortly after the battle, ships from the navies of several nations entered Manila Bay to protect their citizens and property. The German navy increased its strength with the cruisers Irena and Kaiserin Augusta, Prince Wilhelm and others till the German commander, vice Admiral von Diedrichs had a much larger force than Dewey. The actions of the Germans, such as sailing in and out of Manila Bay, seemed designed to provoke an incident. Finally Dewey asked a German officer of the admiral if he desired war, and if he did he could have it as soon as he liked. Admiral von Diedrich talked to the commander of the British squadron in Manila Bay and concluded that if a battle broke out between the Germans and Americans, the British would support the Americans. After this, the German provocations ceased in Manila Bay.

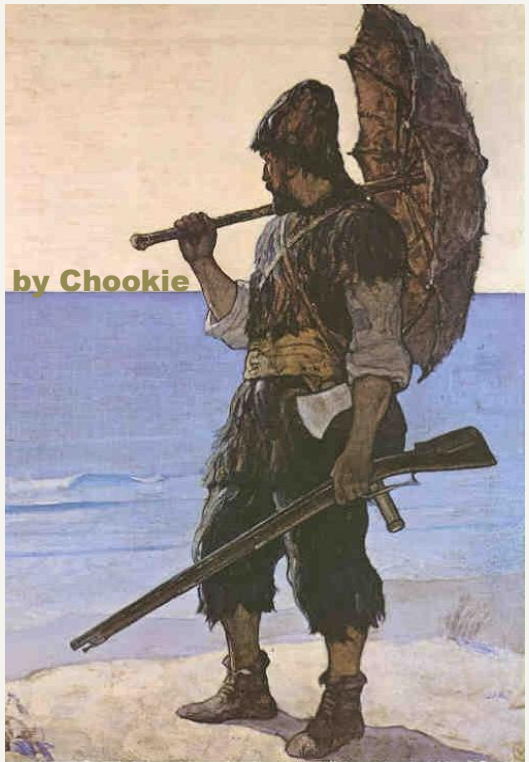
**Following the battle**, Dewey fever sprang across the USA. He was again promoted to Rear Admiral in May. The Philippine War was ended in August and Dewey returned home. He was appointed Admiral of the Navy by Congress in March of 1899. He briefly ran for President, but decided to withdraw.



## - Robinson Crusoe -

was written by Daniel Defoe in or around 1719 (at the time he was employed as a Hanoverian spy in Edinburgh). The original title of the book was *"The Life and Strange Surprizing Adventures of Robinson Crusoe, of York, Mariner: Who lived Eight and Twenty Years, all alone in an uninhabited Island on the Coast of America, near the Mouth of the Great River of Oroonoke; Having been cast on Shore by Shipwreck, wherein all the Men perished but himself. With An Account how he was at last as strangely deliver'd by Pyrates."*

by Chookie



**That's called poetic licence BTW.** The "hero" wasn't from York, he only spent slightly under 4½ years on the island, and the Orinoco is on the east coast of South America. Alexander Selkirk was born in Largo, Fife, in 1676. His father was a prosperous leather tanner and cobbler in the small village and likely had similar hopes for his son. Alexander, however, was a precocious and active child, not given to a calm uneventful life. He ran off to sea at an early age and by the time he was twenty-seven had landed the job of Sailing Master – First Mate – on the 'Cinque Ports', a privateering ship captained by William Dampier.

**English privateers** were actually pirates sanctioned by their government to prey upon an enemy country's merchant ships. So, Alexander Selkirk became a pirate for the English government and along with the crew of the 'Cinque Ports' headed for the Pacific Ocean to prey on Spanish and Portuguese ships off the coast of South America.

**Cinque Ports** was the name of an English galley whose sailing master was a Scot. The ship was part of an 1703 expedition commanded by William Dampier who captained an accompanying ship the St George (26 guns, 120 men)

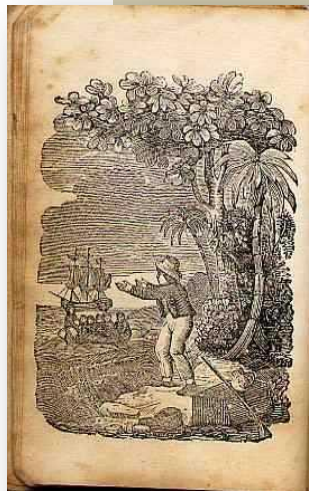
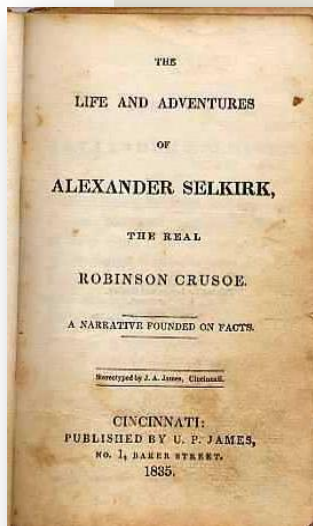
**Dampier's original** companions dropped out of the plan and finally a new agreement was made with Captain Pickering of the *Cinque Ports*. The two ships left Kinsale on 11 September 1703 with the intention of attacking Spanish galleons returning from Buenos Aires. When this plan fell through the privateers decided to make for the South Seas by way of Cape Horn. While the ships were off the coast of Brazil an outbreak of scurvy on board the *Cinque Ports* led to the death of 48 men, including Pickering who was replaced by the then 21-year-old lieutenant Thomas Stradling.

**According to Selkirk** there was a dispute with Stradling regarding the seaworthiness of the *Cinque Ports* (he probably had a point as it sank about month later) and he chose to be put ashore on an uninhabited island. He remained there in solitude for almost 4½ years, finally being rescued by the 1709 expedition led by Woodes Rogers (interestingly William Dampier was the sailing master on this voyage).

**In 1717 Selkirk returned** to Largo, but he didn't stay long – he ran away to London with a girl 22 years younger than himself (Sophia Bruce, a 16 year-old dairymaid), but there's no record of a marriage. Later on he did marry a widowed innkeeper in Plymouth.

**The book differs from reality**, but then, it is fictional. There wasn't any "Man Friday" (not even a "Woman Tuesday") he spent four years alone on an island in the Juan Fernandez archipelago, but he didn't hide from natives. When a ship showed up – which was normally to replenish it's water supply and collect fresh food – he hid. Why? Because he wasn't either Catholic or Spanish. As a (reputedly) Protestant Scot serving on an English pirate ship, he was already condemned as a pirate, a protestant (therefore heretic) and a foreigner.

**He died in 1721**, probably of Yellow Fever while serving as a lieutenant board the Royal Navy ship *Weymouth*. He was buried at sea off the west coast of Africa.



He produced incredibly unique music

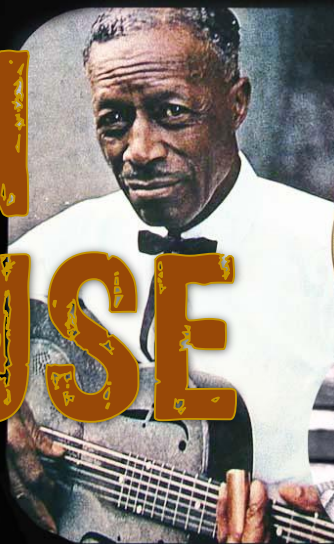
# SON HOUSE

KING

of the

# DELTA BLUES

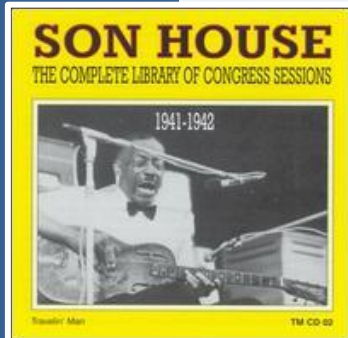
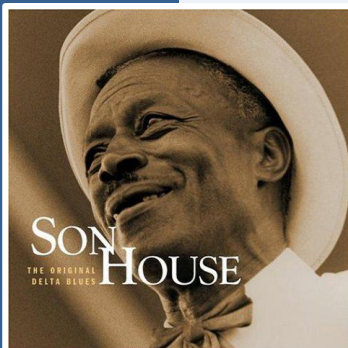
by Bluesman



**Eddie James "Son" House, Jr.** was born in Riverton, Mississippi to parents Eddie House, Sr. and Maggie in the year 1902. Eddie Sr. was at the time a relatively successful horn player. As a child, his parents split, and little Eddie followed his mother Tallulah, LA. From a young age, Son House was attracted to music. In the early 1900's, music took two forms in Mississippi: church music and the blues. At first, young Eddie was encouraged to avoid the 'devil's music' and stick to the choir. Little Son House, after all, wanted to be a preaching man. And he did: in his late teens, young Mr. House was a Baptist pastor, giving his first sermon at the tender age of 15. In this religious life, music and rhythm permeated nearly every aspect of the church experience.

**Soon after** turning 20, Son House returned to the Mississippi delta to find work, settling in as a field hand. It was during this time that Son really took notice of the 'devil music' he had been warned about. Similar to the later military cadence calls (a topic for another day), field hands sang both to pass time and to set a working rhythm. These verses were often repetitive and ad-libbed. Topics could be literally anything- generally they involved hard work, hard luck, and fast women.

**In Clarksdale, MS,** Son House realized that there was money to be made in performing music. After witnessing a performance by Willie Wilson, Mr House picked up a National steel guitar and promptly taught himself how to play it. Due to his unique musical background (consisting of Baptist spirituals, field songs, and street blues musicians), and home taught nature, he developed a truly one of a kind method to playing that instrument. Soon after learning to play the instrument, Son House began making a name for himself playing throughout the state of Mississippi.



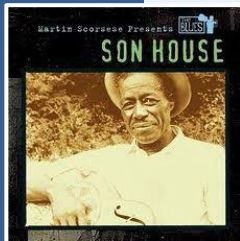
**During one** of his 1928 performances in Lyon, MS, an audience member produced a pistol and began shooting. No stranger to the hard life of a traveling musician, Son House was actually prepared for this eventuality- he drew his own revolver and shot the assailant dead. Son was shot through the leg in the altercation.

**There is much** to be said about the US criminal justice system in 1928 Mississippi, but all that is relevant here is that Eddie James House, Jr was sentenced to 15 years at Mississippi State Penitentiary, colloquially known as Parchman Farm. Son House spent the next two years working at the prison farm (prisons at the time used prisoners to produce goods for the penitentiary and to bring in some profits), doubtlessly being exposed to another form of work song and despair. After two years, Son House was released. Moving to Lula, MS, Son House continued his musical career, playing with and inspiring some of the most influential people to ever contribute to American music- Charley Patton, Willie Brown, Muddy Waters and the legend Robert Johnson.

**Charley Patton** and Son House began traveling and playing together, eventually reaching Grafton, WI, where they recorded a record with Paramount in 1930. It was a commercial flop.

**For the next decade**, Son House moved between towns, women, and traveling companions. Bluesmen are notoriously difficult to keep track of- Mr House stayed out of jail and did not record music, and as a result, it may actually be impossible to trace his movements between 1930 and 1941. However, in 1941, Alan Lomax, on a mission to record culturally important music for the Library of Congress, stumbled upon Son House at Lake Cormorant. He recorded the veteran bluesman twice- once then and there, and once a year later in Robisonville, MS. At Robisonville, Son House's most well known songs- 'Walking Blues,' 'Am I Right or Wrong?' and 'Levee Camp Blues'- are recorded for the first time. He would later state that the second session with House was the best recording he had ever made- and he had recorded many of the legends of the blues.

**In 1943**, House moved to Rochester, NY. Leaving music as a livelihood behind him, the blues legend settled in with his fourth wife and began working at various menial jobs. Interestingly, he wound up as a veterinarian's assistant at this time, among other things. The next two decades passed quietly by for Mr House.



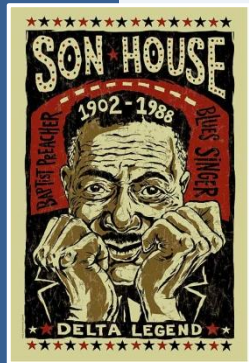
In the 1960's, public interest in blues music exploded, both in America and in Britain. Discovering Son House's Library of Congress sessions, many musicians and folklorists attempted to find him. Finally, in 1964, Dick Waterman and his posse of folk historians tracked him down in New York. They convinced House to leave behind his quiet life and take up the dobro once more. However, in the intervening 20 years, Son House's hand forgot it's skill- he was re-taught his old songs by Al Wilson of the band Canned Heat, who would accompany him to several shows in the next few years. With Waterman as his manager, Son House affirmed his status as a living legend in America, the UK, and continental Europe.

But this lifestyle would have a cost. Son House had been a heavy drinker throughout his life, and by 1970, this habit reached crisis proportions. In addition, Son House was diagnosed with both Parkinson's Disease and throat cancer a short time apart from each other. These three tragedies forced him to retire- for good this time- in 1976.

In 1976, House moved to Detroit, MI. While he did not perform in this time, both blues and rock musicians often visited him, both to pay homage and occasionally to receive lessons from the old master. Musicians frequently covered his work, and in his last years he was treated as a folk music hero. He died of throat cancer in 1988, and was promptly buried at Mt. Hazel Cemetery.

Throughout his long career, Son House produced incredibly unique music. He came to epitomize the 'delta blues,' which are characterized by a far looser structure than the 'standard' blues. While he was not the most technically skilled in playing his guitar, literally no one before or since has ever been able to play like Son House. His musical pupils include Muddy Waters, Robert Johnson, and Jack White, as well as countless others in between. His musical legacy continues today, and will continue to do so for some time. A life well lived in the blues.

**Special thanks** to [deltabluesmuseum.org](http://deltabluesmuseum.org) for being of so much assistance in research.





Lord Brocket

# Men of Knoydart

By Chookie

**Land raids in Scotland** have a long and honourable history. A history which, if we had been independent, might hopefully, have happened differently. The Vatersay land-raiders of 1908, for instance, got six months hard labour in the Tolbooth of Glasgow, Marines were used against the protesters in Skye and so on and so on, et cetera et cetera, ad bloody infinitum. The last land raid however, had some effect, an effect which we are just now seeing with land trusts such the Knoydart foundation.

**Knoydart**, in the North West Highlands, is a spectacularly beautiful location. It's a peninsula containing approximately 85 square miles (around 22,000 hectares), there is a total of something like 8 miles of road in the area - totally un-connected to the rest of the UK road network. The only ways to get to Knoydart are on foot or by sea. If you go by water, it's foot traffic only (no vehicles), on foot, you'll have a long walk (16 miles - that's something like 25 kilometres for those of you who are metricated) through rough country. Admittedly, it will be through some of the most beautiful scenery in Europe.

**However**, no matter how spectacular the location, no-one can actually eat the bloody scenery. Thus, when a succession of potato blights and the failure of migrating herring shoals brought famine and poverty to the area, the Factor was ordered (in 1852) to clear the tenants to make way for sheep. Four hundred people were evicted and transported to America. In the early 1930's, a young English aristocrat, Ronald Alan Nall-Cain (Lord Brocket), bought the estate. He then sacked and evicted estate workers (who lived in "tied houses" - this being part of

their wage) preferring to use the land only for recreational shooting and fishing, which caused much local resentment.

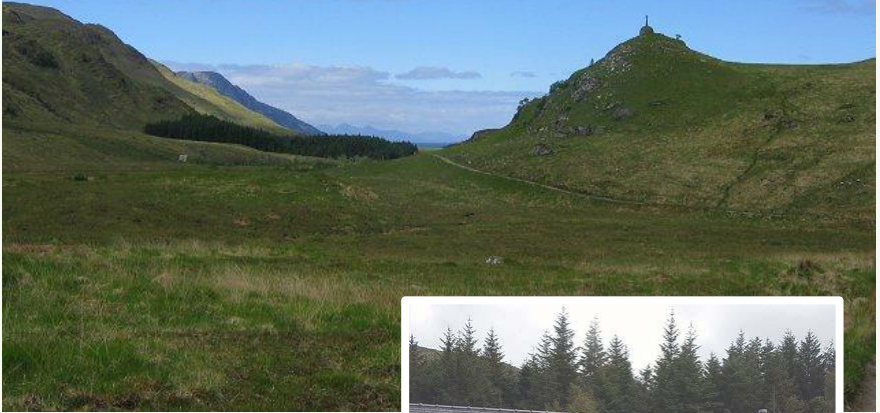
**Brocket was** a lawyer, a Conservative Member of Parliament and a Nazi. He was a close friend of von Ribbentrop and he received a personal invitation from Hitler to be his personal guest at the Fuhrer's 50th birthday celebrations in April 1939. he continued to support the Nazis into and beyond World War II and came close to facing treason charges. In fact, had he not been a member of the aristocracy, he would have had his neck stretched.

...a personal  
invitation from  
Hitler...

**During the war** years, the Knoydart Estate served a very useful purpose in the Allied war effort, much to the displeasure of Herr Brocket. It, along

### Brocket monument

Monument erected to the glory of one Alan Ronald Nall-Cain, better known as Lord Brocket, friend of National Socialism and some of its more sinister practitioners. Once infamous owner of the Knoydart peninsula. Set on a knoll above the junction of Gleann an Dubh Lochain and Gleann Meadail.



with other locations in the Highlands - notably Inverlochy - was used for the training of Commandos and other Special Forces.

**When peace returned** in 1945, the British troops left and after some time, Lord and Lady Brocket returned to Knoydart. In a new post-war spirit of peace and reconciliation, Lady Brocket's first order to her employees was to completely remove all the furniture and fittings from the house and throw them into the sea. All other items which those nasty Allied servicemen also might have touched suffered the same fate - even every single toilet, (seat included), was ripped out and also thrown into the sea.



*Knoydart memorial to the seven.*

**Continuing** their "morally responsible policy", the Brockets also sacked many staff and replaced them with "loyal" gamekeepers to scare off unwelcome intruders such as leisurely hill-walkers, any children playing on the beach and unwise straying shepherds who were additionally warned they might accidentally get shot in mistake for red deer.

**The locals** may have been silently enduring all this up to now, but then the pressure cooker blew. A war for freedom had just been fought at great cost and a new social liberty and equality was expected. Returning young men needed a plot of land to build new peaceful lives and by now they out of patience with this arrogant bastard and his like. On 9th November 1948, the seven, including fighting veterans of the recent World War, invaded the Knoydart Estate, staked out 65 acres of arable land each and 10,000 acres of hill land and settled in. Perhaps that sounds a lot, but as part of the whole estate, it was miniscule.

**News of** the land-raid (or sit-in or squat) was widely reported in Scotland, but the British Establishment reacted in the normal way (by ignoring it). In Scotland by contrast, there was great interest.

**Ignoring all** the publicity, Brocket struck back with that landlord's legal remedy, a "Get off My Land !" Court Order. The "Seven" meanwhile were invoking the Land Settlement Act of the post-WW1 era, which permitted returning ex-servicemen to take over land which was under-used and farm it as their own. The vast Knoydart estate was certainly under-used, being nothing more than a rich man's outdoor playground.

**The "Seven"** also believed that the landslide Labour Government elected at the end of WW2, would not let them down when it counted. They hired a lawyer, who assured them that they only needed to follow a number of legal processes in order to almost certainly win their case. Now, this road to victory was best served in the modern day and age, by first vacating the squatted land. Once off the land, they lost their best bargaining chip and were on a hiding to nothing. Brocket's legal minions mercilessly harassed the Seven. Then the Labour Government, setting a precedent for all future Labour governments, ignored the legitimate aspirations of the men and and caved in to the pressure from the British establishment.

...they might  
accidentally get shot in  
mistake for red deer.

**Lord Brocket**, a hallowed Nazi member of the British aristocracy, won through the application of money helped out by his Etonian cronies. The Seven Men of Knoydart became legendary heroes to the cause of land-use rights as well as to many of the Scottish working class. Alas, today they are only a footnote in history. The Brocket family is also history. The Knoydart estate however is different. Today Knoydart belongs to those who live there (mostly).

**Unfortunately**, none of the "Seven men of Knoydart", or any of their descendants now live there. The last surviving member of the seven, Archie MacDougall, died in 1999, just as the Knoydart Trust were taking ownership of the peninsula.



**The Men of Knoydart**  
**are commemorated in this song**

It was down by the farm of Scottas Lord Brocket walked one day  
When he saw a sight that troubled him far more than he could say  
For the seven men of Knoydart were doing what they planned  
They'd staked their claims, they were digging drains on Brocket's private land

You bloody Reds, Lord Brocket yelled, What's this you're doing here  
It doesn't pay, as you'll find today, to insult an English peer  
You're only Scottish half wits but I'll have you understand  
You Highland swine, these hills are mine, this is all Lord Brocket's land

Then up spoke the men of Knoydart, Away and shut your trap  
For threats from a Saxon brewer's boy we just don't give a rap  
Now we are all ex-servicemen who fought against the Hun  
We can tell our enemies by now and Brocket, you are one

When the noble lord he heard these words he turned purple in the face  
He said, These Scottish savages are Britain's black disgrace  
I know it's true I've let some few thousand acres go to pot  
But the lot I'd give to a London spiv before any bloody Scot

You're a crowd of tartan bolshies but I'll soon have you licked  
I'll write to the Court of Session for an interim interdict  
I'll write to my London lawyer and he will understand  
Och, to hell with your London lawyer, we want our Scottish land

Then up spoke the men of Knoydart, You have no earthly right  
For this is the land of Scotland and not the Isle of Wight  
When Scotland's proud Fianna wi' ten thousand lads is manned  
We'll show the world that Highlanders have a right tae Scottish land

*(as sung by Hamish Imlach) / Tune: Johnston's Motor Car / Written by Hamish Henderson*



*The Seven Men of Knoydart were:*

Sandy Macphee (Crofter)  
 Duncan McPhail (Gardener)  
 Henry MacAskill (Shepherd)  
 Jack MacHardy (Gardener)  
 Archie MacDonald (Carpenter)  
 William Quinn (Shepherd)  
 Archie MacDougall (Soldier)

Here is the melody with guitar cords

## MEN OF KNOYDART

T'WAS DOWN BY THE FARM OF SCOTT - US LOBO BROCK-ETT WALKED ONE DAY AND HE  
 SAW A SIGHT THAT TROUS-LED HIM FAR MORE THAN HE COULD SAY FOR THE  
 SEV - EN MEN OF KNOY - DART WERE DO - ING AS THEY'D PLANNED THEY'D  
 STAKED THEIR CLAIM. THEY WERE DIGG-ING THEIR DRAINS ON BROCK-ETT'S PRIV - ATE LAND

# LATIN AMERICA



**The term 'Latin America'** was coined in the 1860s when the French Emperor Napoleon III was trying to extend French imperial control over the whole region. He wanted to create the Second Mexican Empire (1864-1867). Napoleon and the French attempted to use the Mexican adventure to recapture some of the grandeur of earlier Napoleonic times. He and his ministers used the term to try to suggest at least some degree of cultural similarity throughout the region and with France. Since the three major languages (excluding native languages) spoken in the Central and South Americas were Spanish, Portuguese and French it was a natural designation.

**The use of the Latin language** by the church may also have played a part. One of those things that "was in the air", one of those vague facts that seem to be there but you can't nail down (Literally). Something else in the air was the 'Latin Quarter' of Paris, so named because it was the site of Medieval Universities where Latin was spoken. There were a lot of reasons for different Romance tongues to acknowledge their common roots. **Political** being the chief reason.

**It wasn't to long ago** in the United States that the census bureau dropped the word 'Hispanic' from their census tally and chose to use the more inclusive 'Latino'. Hispanic of course referring only to originating in Spain. Say what you want about the French but on this one the old Emperor was some hundred years ahead of everybody else.

**If all this interpretation** still upsets we may also want to drop the word interpreter from our vocabulary. The word comes from the Latin "latinarius" which means 'a speaker of Latin'.

# **R**OBESPIERRE

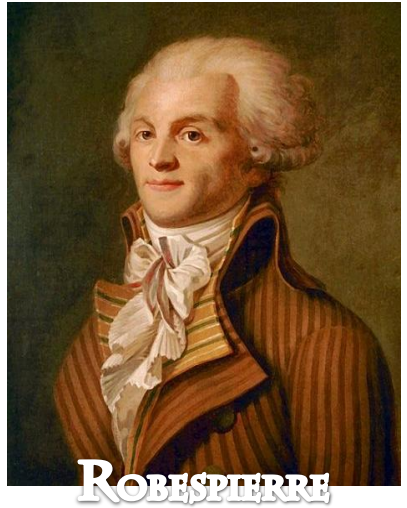
MAXIMILIEN MARIE ISIDORE DE



by Ashiusx

## History! History is the systematic

**study of the retrospective;** we humans judge our fellow beings descending from the past often with black and white notions. This black and white thinking gives a rather simplified approach of viewing events and individuals. Perhaps this is done subconsciously to make it easier for us to swallow the endless number of individual and incidents. Despite the prevailing method there is still a shade of grayness residing over history; some individuals fall into this category; the art of improperly labeling via black and white notions is used by the uninterested masses; for the sake of truth this cannot be done. Truth seekers of history know this very well. Such is Maximilien Robespierre, Just hearing his name brings thoughts of blood, decapitations. Maximilien is often lambasted by laymen as "that dictator of the French Revolution." A little search into the matter may show otherwise; to people who desire the true Maximilien Robespierre will be puzzled to call him a hero or a villain. Either of these titles don't fit the character of Maximilien Robespierre correctly. Both hero and villain titles pull him too far into either spectrum. This level of ambiguity adds complexity to the issue. We study the French Revolution itself to understand him; he has come to represent the idealism that ignited the French Revolution. Unraveling the man will shed light to the French Revolution. To speak of the Revolution without the bare mentioning of his name will result in lopsided, artificial, superficial look to the infamous Revolution. His influence is so well integrated that nearly important event could be traced back to him. Robespierre is not another character rather more specifically a major protagonist of it.



“...he has come to represent the idealism that ignited the French Revolution.”

**The future Jacobinite** was bought into the world on May 6, 1758 in Arras, France. Both of the parents were unmarried at the time of his conception. His father was also a lawyer, his mother the daughter of a local brewer. The sudden romance between the two led to the creation of Maximilien Robespierre. Robespierre's young family didn't last very long, within years his beloved mother passed away. Robespierre's father had now become an emotionally unstable man he soon abandoned his children to the care of relatives. Thus Maximilien Robespierre's father's debacle had turned him effectively into an orphan.

**The early losses** in his life forced him into an early maturity. Young Robespierre was granted a scholarship to attend one of the most prestige universities in France Lycée Louis-le-Grand. Where Robespierre proved to be a hard working, studious student. Robespierre returned to Arras as an accomplished man. Robespierre took up the trade of his forefathers. As a local attorney he sided his sympathies usually with lower classes possibility due to empathy or out of his virtuous personal character. In 1789 history was calling for Robespierre . It is here he was selected to represent his province in the upcoming Estates- General. Estates- General was a last ditch effort by King Louis XVI to save the Kingdom of France from falling into financial collapse. Financial problems weren't only aspects of France's dilemma. Social problems bogged down



France for social reforms, France was one of the most powerful, modern nations in the world this however was under the cloak of a medieval, archaic system known as the 3 estates. These were not mere labels; instead these were driving hedges that broke French Society into 3 sections. Both nobility class and clergy class had special privileges such as exempted from paying taxes or exclusive government jobs. Commoners made up more than 90% of the population. Commoners were forced to pay all of the taxes put on them by the two orders ,they were exempted from many jobs and other miscellaneous things that are too long to list. There was a growing frustration among the Commoners for supporting the hedonistic lifestyle of the nobility also with the enlightenment behind them pushing for reform.

# ROBESPIERRE



## ROBESPIERRE



**The circumstances in France** would see to the rise of Maximilien Robespierre. Just a day after Robespierre turned 31 Estates General commenced then Robespierre a shy young lawyer begin making a name for himself. Robespierre there articulated his radical views which won him admirers. The ill-fated Estates-General did nothing to solve France's numerous problems. The only good outcome was the 3 estates had morphed into the National Assembly. The Storming of the Bastille is used to signal the Revolution it can also can be used as the fall of royal authority. Just months after the fall of the Bastille the situation took a darker turn there were massive famines all over France suddenly on 5 October 1789 people's frustration erupted . A enraged crowd broke into King's palace demanded that he and his family return to Paris to solve the problems. The king having little chance in the matter accepted the offer. Maximilien Robespierre was never personally in these events however the are vital parts in his life. Robespierre would come to see himself as the spirit of the people or the general will, for Robespierre the

revolution was everything there was nothing else beside it to him. It fundamentally changed him to an revolutionary ascetic earning him the title "the incorruptible". In the midst of the Revolution there was the Great Fear a paranoia that there was an aristocratic scheme to overthrow what the revolutionaries had accomplished. Robespierre exploited this fear to his advantage and Robespierre saw counterrevolutionaries everywhere. The fear wasn't totally irrational every single monarch in Europe was hostile to the ideas of the revolution and with nobles leaving France helped keep it alive. All wasn't glooming, In August the Declaration of the Rights of Man was declared and laws passed ensuring equality. Finally the much sought equality came on to effect still this was not feeding mouths the food shortages still endured. Robespierre became popular in the local Parisian Jacobin Club where he regularly gave speeches. Meanwhile the National Assembly was focused on creating a new constitution.

**French Revolution** was venturing on to a new era a more heated, more radical, bloodletting stage all thanks to ironically the King himself. Louis XVI and his family executed an escape attempt that was soon foiled. To many people they saw this as an abdication to political radicals as chance to actualizing their dream of creating a republic. The public image of the monarchy would never recovered after that disastrous event. The much waited constitution of 1791 was finally put into effect France was now officially a constitutional monarchy while the national assembly superseded its self into the legislative assembly. This awkwardly made government would be short-lived, it wasn't widely popular, there was petition held at the Champ de Mars against the monarchy. The National Guard were sent to quell the crowd, the troops there were throwned rocks at, the troops suddenly fired into the crowds. This become known as the Champ de Mars Massacre, it helped add ill to an already unpopular regime. Robespierre, himself had no part in the incident. To provide himself closer to center of things he moved his dwelling to the residence of Maurice Duplay a carpenter and an admirer of him. Living in Duplay's residence he was given great care by his hosts; it will be his final residence to his death . There was talk all over the legislative assembly to declare war on France's enemies. Robespierre fiercely opposed this while believing the war would destroy the revolution and rally the counter revolutionaries. He also held a paranoid fear of military generals launching coup d'états to secure power. The Girondists controlled assembly declared war along with the king's approval. The war took over 200,000 lives it could be marked as the first modern war massive conscriptions, massive battles not seen since the days of antiquity, the birth of many modern war tactics. At first the French forces suffered but gradually the tide would turn. Victory for the French was not approaching yet, By August the Revolution would enter new period of radicalism, the August 10 insurrection would be the platform for propelling it there. Parisian insurrectionaries forces attacked the Tuileries Palace, the Royal family went soon to seek shelter in the legislative assembly. An die hard gallant defense was attempted by the heavily outnumbered Swiss Guard. Robespierre was not in the close proximity to witness the harrowing episode. More than likely he was in the Paris Commune populated by other insurrectionary deputies.



**ROBESPIERRE!**





**Maximilien Robespierre's vision** of a republic of virtue was materializing in front of his eyes. He saw the people's disgust for the monarchy. The way the revolution was heading made it obvious to him. The recent populist uprising hastened him into pulling his desire into reality, the republic was the ultimate goal of the revolution more importantly the people. Maximilien Robespierre was always a republican at heart, from the days as a student he idealised the Roman Republic. A French Republic established on the foundation on enlightenment's principles would progress the Human Race and France would have the honor of leading the path. The elevation of the common man was in Robespierre's grasp. Legislative assembly had become drained of its power after the insurrection, a new legislative was in the flux of being created. The republic could not be declared in this Legislative assembly where previously the King held power to do otherwise would assault the Republic's sovereignty. The creation of the National Convention also marked the birth of the Republic, On 22 September 1792 it was born. Fate of the former king was looming over the newly elected convention the emasculated King and his family were imprisoned, removed of his royal title the

former king was named Citizen Louis Capet" by the radical Parisian denizens. The matter soon became a party affair, Jacobins unanimously wanted regicide, other parties like Girondins were mixed on his fate, some wanted exile others favored holding the king hostage for a ransom. Trial started 10 of December, 33 charges were brought against France's Ex King. There was a fierce debate nevertheless the French First Republic would commit regicide. People's deputies passed the judgment of death on the unfortunate Louis XVI. Robespierre at least as far as we know had no animosity towards the Louis XVI to Robespierre the deposed Louis XVI was a relic of the past.

...the emasculated King and his family were imprisoned, removed of his royal title...

**In Robespierre's words** "the king must die so that the country can live"; Robespierre knew Louis's destiny was to either rule or to die. Death of the king will be a symbolic gesture of the might of the infant Republic. 4th year of the incumbent revolution Louis's neck touched the blade of the guillotine; years earlier an adolescent Robespierre read a flattering poem for the 21 year old Louis XVI. Now he was condemning him to death. Robespierre did not see the execution personally, witnesses say Louis accepted his fate bravely.



**Even with the scorned King** eliminated, the crisis that launched revolution still loomed over. The progressive governing bodies since the monarchy seem incapable of fixing the various crisis. National Convention was losing its grip, more blood would be on the way with the civil war erupting in the Vendée. Civil War in the Vendée would proved to be bloodiest theater in the French Revolutionary Wars the clash of staunch republicans and royalists lead to atrocities. In to maintain the authority of the Convention, the Convention created the Committee of Public Safety. Robespierre was not in the first selection voted to run the Committee. Recent regicide had not even bought calm to the National Convention , internal struggles amidst the revolutionaries would proved to the world that no one in France was saved from the Revolution.

**A purge would** break out leading to confinement of many key Girondists. The incoming result was the increased domination from the Jacobins. A Constitution was underway by the Jacobins. Many of Robespierre's ideals would put into effect through the Constitution of 1793. It would be a landmark in history by proclaiming universal male suffrage for

all men over 25 plus addition essential civil liberties now taken for granted. Robespierre's republic of virtue had planted its foundational framework, the chaotic situation now in control of France would yield the Convention to put their cherished constitution on hiatus. Committee of Public Safety served as the defacto government of the French Republic, Committee's critics accused it of dictatorship but people in support of it argued as an emergency tool to safeguard the Republic. On July 27 1793 a year before his downfall Robespierre was appointed a memeber of the Committee.

**Robespierre's** entrance is also the signaling of new aggressive policies to exert their authority. Slight adjustments were made to the feared Revolutionary Tribunal to speed up executions. We approach the era that the French Revolution and Maximilien Robespierre synonymous with the Reign of terror.

**On September 5 1793** the terror became the offical decree of the state combined along with the Law of Suspects the terror became a force to be reckoned with.

**The terror shredded** through France impacting every single soul living in France; what the terror demanded was the extermination of all enemies of the revolution. On the very forefront of the Terror was Maximilien Robespierre. Robespierre's words were the spokesman of the Terror his only ultimate justification was the terror was vital to the survival of the republic. It is the lifeblood of the infant Republic who enemies were at its throat. Incumbent terror glazing over France was nothing more than emulation of virtue; the terror was the manifestation of the virtue riding the oppressors of mankind. Any mercy would destroy the revolution tranny would triumph over liberty. Terror not only demanded blood it also saw the annihilation anything to pertaining to Ancien Régime.

**A Republican Calendar** was declared as the replacement for the Gregorian calendar, it commenced concurrently to the Republic. France had been reborn under the banner of liberty equality fraternity; anyone suspecting of being an antagonist in opposition to revolution was ordered to be eradicated. Being the case France's Former Queen Marie Antoinette met her swift end after an equally swift trial; terror also devoured the expelled Girondists purged recently from the Convention. Blood was constantly dripping down the national razor due to its consistent usage. Under the virtual dictatorship of the Committee Terror had morphed to a social engineering tool sending anyone to death for slightest offensives. The blood was shedding but the question at hand whose blood was it? Infact the Terror's most victims were just normal people being send to death for pettiest crimes under the pretense of saving the Republic. The very same people the revolutionaries claimed to be fighting for; this excesses sacrifice of the innocent is what will cling controversy to Robespierre's reputation for eternity. Robespierre saw this path as a necessity, countless people have accused Robespierre of being a delusional sanguineous dictator this notion remained dominant to the present. Robespierre was not exclusive on his decision to appeal to terror, other committee members perceived it as a absolute necessity or the disintegration of the republic lacking the terror.



Queen Marie Antoinette



Sketch by David of Marie Antoinette  
on the way to the guillotine

**5th year of** the revolution, the revolution which had born out of hope has deteriorated to terror more depressingly state terror. Robespierre firm in his mind believing he was taking France towards prosperity kept to his mind that terror was the only vehicle bringing it there. Many groups used the terror to exploit their radical views Hébertists was one of this kind. Hébertists were conducting a massive Anti Christian campaign in the height of the revolution. Hébertists were materialistic atheists hoping to replace Catholicism with a new state belief deemed the cult of reason. Robespierre deeply resented this although not a Christian; Robespierre held a Rousseauian view of a deity.

**Conceived Hébertists** were determinant to his precious republic of virtue Robespierre wanted them eliminated. The opportunity came to strike Hébertists attempted a poorly planned Anti-Jacobin insurrection. Unsurprisingly the insurrection failed Hébertists were then promptly executed. Uniformity among the revolutionaries would once again fall over when an ex-committee member Danton came to publicly denounce the terror saying it had served its purpose. Danton was calling for normalcy to reign over France instead of the dreaded terror. Robespierre saw Danton's renunciation as an impression of threat to the Republic. Robespierre knew Danton could use his influence to disassemble the Committee of Public Safety after all Danton himself was the man who proposed the idea in the first place. Terror is the sovereign until the Republic had annihilated its enemies Robespierre maintained. Robespierre was prepared to send his own friends if he was forced to do so; Robespierre prided himself that he was prepared to do the such a thing to him it was a proof of his devotion to his task. Committee ordered the arrest of Danton and his supporters under an alleged conspiracy to

overthrow the Republic. The famous trial that followed was a show trial with a verdict from the onset, Danton and his supporters were sent to meet the guillotine. Camille Desmoulins was one of these men, a childhood friend of Maximilien Robespierre. Maximilien was not in attendance to witness the executions. As show by Robespierre's previous reclusive tendencies he was alone in his apartment. French Revolutionary Forces were making considerable gains in the war inflicting France including the desperate food shortages were curbed. Authority was falling back towards the Convention inspite of this terror wouldn't cease until Robespierre's eventual doom. In this interperiod Robespierre grew ever increasing despotic.

**Robespierre** apply nepotistic tactics to further increase his influence. This influence extended to the virtual control of the Revolutionary Tribunal. Robespierre had a certain desire to refashion society in every way to suit his republic of virtue, **Robespierre** had practically remain silent on the issue of religion to the Committee that wouldn't be the case anymore. Robespierre wanted a new religion to fill spiritual void left by the revolution. That new religion was officialized as the official religion of the French Republic called the Cult of the Supreme Being. A month later after the Cult of the Supreme Being became the official decree a large festival was organized to be held on June 8 1794. All of the pomp and pageantry a custom to these processions were present. A large mass of People were gathered at the Cult of the Supreme Being's procession, Maximilien Robespierre was head of the whole occasion there he gave a speech to commemorate the celebration. Robespierre's naysayers to the contray rather saw this as Robespierre's megalomania.

**A proper examination** of Robespierre's life could reveal this point as Robespierre's decay to his downfall.

**Signs of the Committee** of Public Safety's unwavering autocratic were turning apparent through a new law named the Law of 22 Prairial. Terror entered its bloodiest phase because of this decree the number of executions surged dramatically. Law of 22 Prairial stated that any person under accusation is likely of immediate execution it came on to effect just a mere 2 days after the festival. The creator of this brutal law wasn't Robespierre but he supported it. A resentment was growing against the Committee. Robespierre's fall had arrived Robespierre went to the National Convention on July 26 1794 a year before he was elected to the Committee of Public Safety. Present situation now he was being hailed as a bloodthirsty dictator by the members of the National Convention. Maximilien Robespierre would commit a fatal tactical error in his two hour rambling speech. Robespierre accused the Convention itself of conspiring to destroy the Republic. When interrogated by the Convention to name out the individuals Robespierre refused the request. Whole Convention now alerted that they could be the next victims of guillotine. Anti Robespierre sentiment now currently was all over the Convention. The following day Robespierre attempted an another dialogue this one was quickly overturn by the numerous voices of the Convention. Robespierre in complete shock was unable to prevent the rally against him. He and his remaining supporters retreated at the Hôtel de Ville. Robespierre denounced as an outlaw; troops were ordered for his capture. Robespierre attempted suicide to avoid capture but he end up shooting his mouth only. He was later carried back to wait for his execution. His badly injured mouth was patched up, July 28 1794 he went to the scaffold for the first time. The Incorruptible met his death nearly the same fashion as those he previously condemned. And likewise to his remaining supporters.

**Robespierre undoubtedly** became the scapegoat of the death toll of the Reign of Terror. The Anti Robespierre fervor made the him perfect target and nauseum usage as the one solely responsible for the all carnage. This infamous terror had claimed over 25,000 lives the name of those forgotten by history; and will be lost for an endless eternity. There is one name that history will be unable to forget Maximilien Robespierre. Maximilien Robespierre's name will cling to the French Revolution in the manner hardness is a feature of granite. Each individual is granted a specific opinion upon him. As an ambiguous figure there is no objective view of Maximilien Robespierre. Maximilien Robespierre is what one think of him. An idealist or an delusional fanatic.



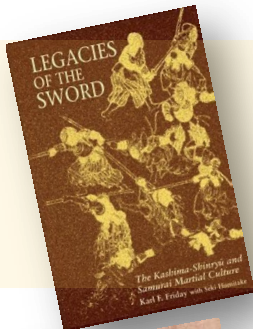
Robespierre  
attempted  
suicide to  
avoid  
capture but  
he end up  
shooting his  
mouth only.



**I'm taking an idea from Anthony Bourdain here.** In his book, *Medium Raw*, Bourdain has a chapter entitled Heroes and Villains. Basically, he runs down a list of all the people that he feels are good for the food industry as well as all the ones that he feels are not so good for the industry.

Below, I have listed 5 Heroes and 5 Villains of Japanese Historical Study. The Heroes are people that I have great admiration for and I feel they have done a great deal to better the field. Conversely, the Villains are people that I think have really hindered and or have done nothing to better the field.

Since I've limited the list to a few names, there may be more to this in the future.



**Hero** – Karl Friday. Professor Karl Friday is everything you would want in an historian. He's dedicated to his craft, He writes with an open mind, and he really, really knows his stuff. Perhaps no work better personifies it's author more than Friday's *Legacies of the Sword*. Friday spent nearly two decades doing field and archival research for a book that is barely 150 pages! The result is one of the more jam-packed works in any field of study.



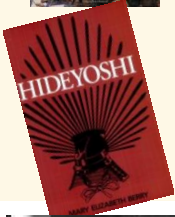
**Villain** – Myamoto Musashi. I know it's wrong to really blame someone who has been dead for centuries for a phenomenon that they can't control, but the whole hysteria surrounding Musashi is incredibly annoying. I've seen him mentioned as the greatest swordsman/philosopher/samurai/warrior/human being etc. Basically, if there's a discussion about Japan and Japanese history, you can be sure that Musashi will have a backer proudly proclaiming his absolute invincibility.

**Hero** - Terje Solum. I don't really know all that much about Terje Solum's background. What I do know is that his *Saga of The Samuraiseries* is the definitive English language source on the Kai Takeda. There have been several instances when I find myself day-dreaming of the day when I have my non-existent, comprehensive book on Takeda Shingen's administration published. Thankfully for me, if I decide to follow through on that endeavor, Solum has provided a tremendous blueprint on how to approach the subject.

**Villain** - Kenneth Swope. It might be a stretch to call Swope a Japanese historian. The only subject related to Japan that he has written extensively on has been the Imjin War. The main issue I have with Swope is that he brought personal feelings of another "historian" into an academic work. Like many people that study Japanese history, Swope is not a fan of Dr. Stephen Turnbull, and he lets you know this. Not in a blog. Not in an interview. No. Kenny Swope spent the entire prologue of an academic article completely ripping into Turnbull's work. I don't care how wrong Turnbull is/was, that's just bad form. Perhaps he should've taken a queue from Mikael Adolphson (who I admire greatly.) In his book, *Teeth and Claws of the Buddha*, Adolphson take umbrage with a theory posited by Turnbull. Instead of bashing him and calling him out, Adolphson simply points to the evidence that contradicted Dr. Turnbull's statement and leaves it at that. Not only do the personal attacks make Swope look immature, they also weaken his argument a bit. It's hard to take anything he says seriously after reading.



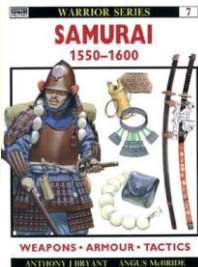
**Villain** - Stephen Turnbull. I'm not really sure if I need to explain why I put Turnbull in the Villain category. I think anyone that has interacted with me here at Historum knows of my opinion of Dr. Turnbull. I think I'll take the non-Swope route and let Turnbull's work speak for itself.



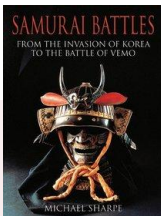
**Hero** - Mary Berry. Mary Berry's work is, simply put, fascinating. I've never made it through one chapter of a book by Berry and not been amazed at her level of scholarship. *Hideyoshi*, to this day, is my favorite biography on any person. And I'm not even a big Hideyoshi fan! Berry even makes the Onin War seem interesting, which is very, very hard to do. I knew the caliber of Berry's work was extremely high when I once read an article by her that was roughly 35 pages. 10 of which were notes and references.



**Hero** - Christopher West. The brainchild behind Samurai Archives. Well, at least one of the brainchilds. Since it's inception, SA has brought true academic merit and integrity to a wiki-site, hosted a very resourceful forum, and provided a collection of amazing articles to anyone lucky enough to happen across it's page. I first came across my Junior year of college. I spent 3 days, almost uninterrupted, browsing the site. This was before the SA forum, mind you.

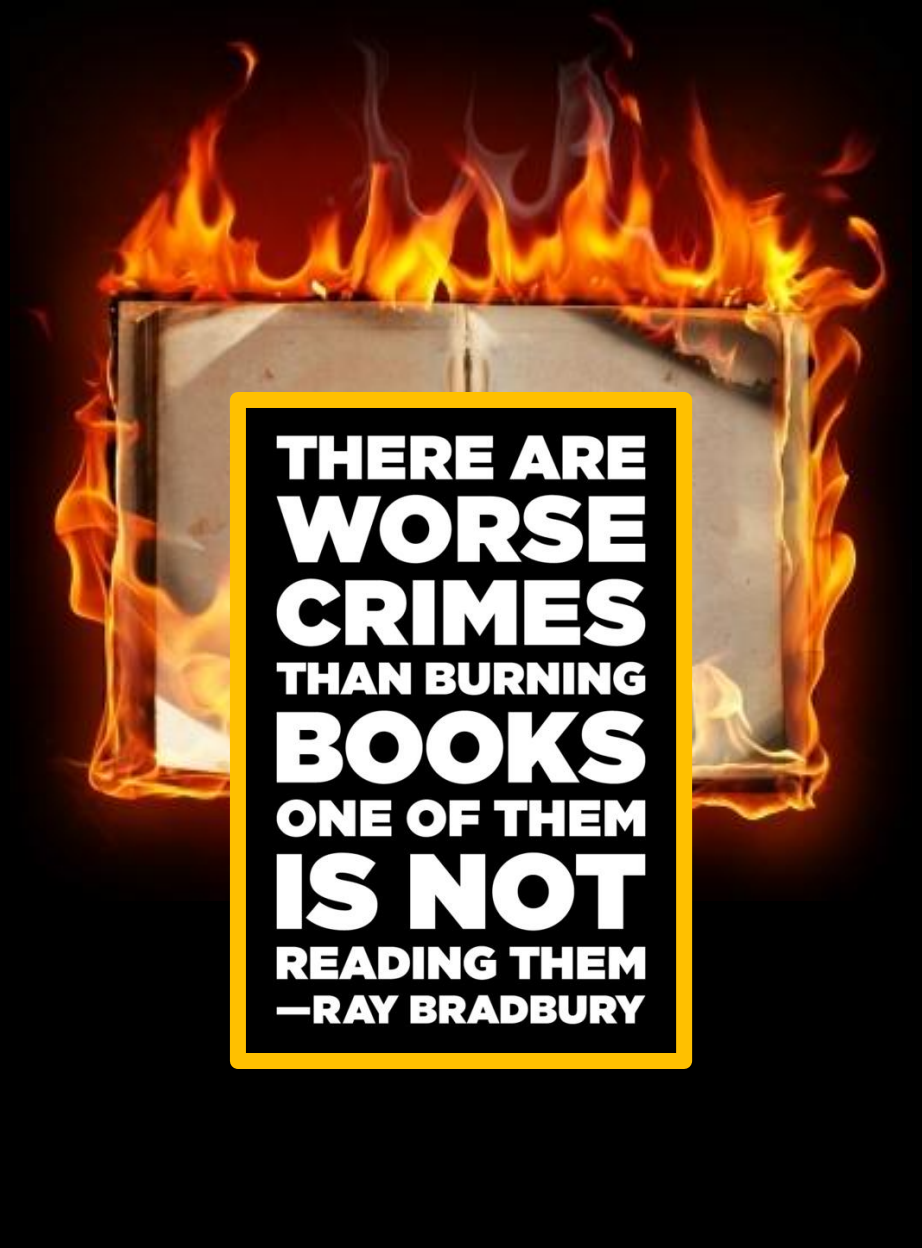


**Hero** - Anthony Bryant. Bryant has written a few books for Osprey and he is a regular contributor to Samurai Archives. However, his best work, has been his translation projects on Sengoku Daimyo. Through his work, many readers have been introduced to several classic Japanese texts. Sengoku Daimyo also is a valuable resource for Japanese armor throughout it's entire history.



**Villain** - Michael Sharpe. Can someone please tell me how being an elementary English teacher in Japan qualifies you to write a book on Japanese history? Sharpe has managed to parlay his part-time career of teaching into 2 published books! Now, I wouldn't have too much of a problem with his works, lazily named *Samurai Leaders* and *Samurai Battles* if they were at least put together with any kind of effort. Sadly, this isn't the case. Sharpe copies and pastes entire texts from Samurai Archives and continually mislabels pictures. Maybe I'm directing my anger at the wrong person here.....

**Villain** - Metro Books. The publisher of the 2 aforementioned books. Not only did Metro allow Sharpe to sell them on his books, they also apparently failed to enforce any kind of editing on the projects. To make matters worse, Sharpe's books were often put up for sale under the guise of having been written by the respected Mistsuo Kure.

A book is shown in the center, engulfed in bright orange and yellow flames. The flames are most intense at the top and sides, with some smoke rising. The background is dark, making the fire stand out.

**THERE ARE  
WORSE  
CRIMES  
THAN BURNING  
BOOKS  
ONE OF THEM  
IS NOT  
READING THEM  
—RAY BRADBURY**



# DULCE ET DECORUM EST

By Arete

**The First World War** began with the promise of glory and ended with the realization of the horrific reality of death and destruction. The poetry penned during this time, much of it by soldiers who served in and witnessed the war firsthand, provide a valuable insight to this progression. One significant poet was **Wilfred Owen**, who served under the British as an infantry lieutenant during the First World War, fought in the Battle of the Somme and was killed on November 4th 1918, a week before the Armistice. **"Dulce et Decorum Est"** is Owen's description of the brutality of war as well as a rebuke against those who propagated and continued to propagate the hardships and casualties suffered as heroic and a patriotic duty to their country. This is exemplified by Owen's use of vivid and descriptive language, the specific experiences he describes, and the bitter closing verse in which he directly addresses those he is rebuking with the charge of telling lies to glorify war to the youth.

To describe the horrors he faced during the Great War, Owen utilizes harsh and evocative language to cause a reaction from the reader. Owen initiates his poem by describing the state of the soldiers: "Bent double, like old beggars, under sacks, / Knock-kneed, coughing like hags, we cursed through the sludge." Placed in the beginning, the imagery is startling, as if trying to awaken the reader to the hardships faced by the soldiers. His diction is precise and vivid, creating imagery that the reader would find disconcerting, such as his expressions "white eyes writhing in his face" and "Obscene as cancer, bitter as the cud" when describing a dead body. Owen does not allow the reader to question the reality he paints; the experiences of war are gruesome, and documented in the poem with a brutal honesty.



The diction lends itself to the bitter tone of the poem, aided by the experiences Owen describes. Owen places the reader in the midst of the battlefield, with the soldiers marching, exhausted and bootless, "All lame; all blind; / Drunk with fatigue; deaf even to the hoots/ Of tired, outstripped Five-Nines that dropped behind." After outlining the exhaustion and demoralization of the army, Owen proceeds to describe a gas attack with the urgency that must have accompanied the real experience. There is "An ecstasy of fumbling" as the



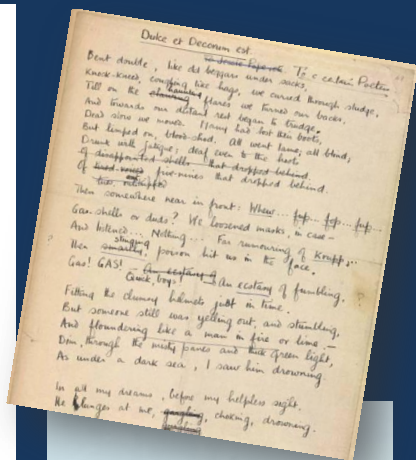
soldiers try to escape. However, there is a casualty, leading Owen to introduce the narrator and shift from describing the experience of the army as a whole, to describing the trauma experienced by an individual soldier. It provides a glance into the vulnerability of the men that served: "As under a green sea, I saw him drowning/ In all my dreams, before my helpless sight, /He lunges at me, guttering, choking, drowning." Owen is not portraying the war as a whole, but rather a single day, a single incident and a single death that has repercussions for one individual among many in the form of recurring nightmares. Owen does not mention any sense of glory among these troops, or a patriotic sense of duty that brought them comfort. As Owen portrays it, war is a futile and bleak experience.

After Owen has outlined the conditions of war, the trauma and the repercussions on the individual, the tone becomes aggressive and bitter, rebuking those who supported the war without knowing the realities of the experience. He charges them with being dishonest, and ignorant. He places them in the position of the narrator, where he would “pace/Behind the wagon that we flung him in” before going on to describe the corpse with the aforementioned precise description. The purpose is to underline the difference in what the soldier experiences, and what those at home imagine when they preach tales of glory and duty to encourage enlistment. He concludes by stating the message of his poem:

**“My friend,** you would not tell with such high zest/To children ardent for some desperate glory, /The old Lie: Dulce et decorum est/Pro patria mori.” The Latin title and closing sentence were taken from the Roman poet Horace, and translates into English as “It is sweet and fitting to die for one’s country.”

The phrase would be familiar to Owen and his generation, which studied Latin. Furthermore, using Latin demonstrates how prominent the lie has been in history, as present in Roman times, as to the youth that enlisted during the First World War anticipating adventure and a quick return home.

**“Dulce et Decorum Est”** by Wilfred Owen is an honest and vivid description of the traumas witnessed and suffered during the First World War as well as a rebuke against those who supported the war with ignorant and dishonest claims of glory. The poem’s vivid diction and imagery, the experiences outlined in the content and the final accusation of dishonesty given by Owen serve to emphasize that, contrary to the title, there is nothing sweet and fitting about dying in battle and no justification for blind support.



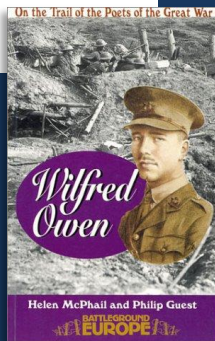
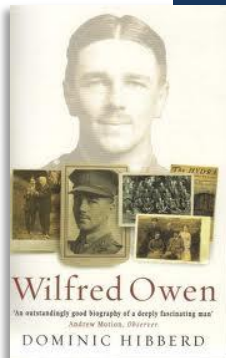
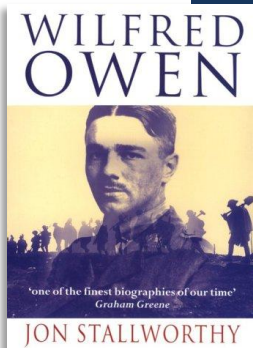
# Dulce et Decorum Est

by Wilfred Owen

Bent double, like old beggars under sacks,  
Knock-kneed, coughing like hags, we cursed through sludge,  
Till on the haunting flares we turned our backs  
And towards our distant rest began to trudge.  
Men marched asleep. Many had lost their boots  
But limped on, blood-shod. All went lame; all blind;  
Drunk with fatigue; deaf even to the hoots  
Of tired, outstripped Five-Nines that dropped behind.  
Gas! Gas! Quick, boys! – An ecstasy of fumbling,  
Fitting the clumsy helmets just in time;  
But someone still was yelling out and stumbling  
And flound'ring like a man in fire or lime...  
Dim, through the misty panes and thick green light,  
As under a green sea, I saw him drowning.  
In all my dreams, before my helpless sight,  
He plunges at me, guttering, choking, drowning.  
If in some smothering dreams you too could pace  
Behind the wagon that we flung him in,  
And watch the white eyes writhing in his face,  
His hanging face, like a devil's sick of sin;  
If you could hear, at every jolt, the blood  
Come gargling from the froth-corrupted lungs,  
Obscene as cancer, bitter as the cud  
Of vile, incurable sores on innocent tongues, –  
My friend, you would not tell with such high zest  
To children ardent for some desperate glory,  
The old Lie: Dulce et decorum est  
Pro patria mori.



WILFRED  
OWEN  
POEMS



# The Accomplished Art of Driving Wedges

By Gile na Gile



It is perhaps natural that a person accused of bigotry is unlikely to share the viewpoint that his ideas are bigotted as this is a designation that is usually only arrived at through a majority consent - most present forms of bigotry being once deemed perfectly acceptable and thus 'common wisdom'. The transition in a belief from that of 'common wisdom' to a general consensus of their being bigotry marks a victory for those reformers who don't wish to see, for example, homosexuals ostracised, lepers abandoned to the elements or the human race erasing those of it's members deemed 'inferior'.

The majority of us today see these particular changes in attitude as positive advances whereas we regard the residual pockets wherein such beliefs persist as nurseries of woefully misinformed atavism.

**Advances** in medicine establish pretty clearly what the nature and rate of infection etc is for leprosy and thus minimise the dangers of treatment plus any attendant superstitions that may have existed and forced sterilisation is pretty much frowned on everywhere (with some exceptions - India in the 1970's springs to mind during the 'Emergency').

**However,** the acceptance of homosexuality is a relatively recent phenomenon. I would say it was only from the late 80's onwards (in the West) that the issue of homosexuality began to be treated in film and media in a multidimensional and thus sympathetic manner and so in this instance the lines are often blurred; with those who express an opinion which is considered by many blatantly homophobic nevertheless finding strong support in many quarters. There is a real schism on this issue between North America and Europe which espouses what liberal commentators would regard as an enlightened acceptance and countries in Africa and the Middle East where it is commonplace to find attitudes which if expressed in the West would be regarded as frankly bigoted.

**It's difficult** to call someone bigoted if they are only expressing a viewpoint which is the predominant one in their culture. For instance, of all the African immigrants over here I've ever talked to on the issue of homosexuality the unanimous opinion is that it is an "abomination" and they've never heard tell of such a thing until they came to Europe. It's viewed as a white man's perversion in some quarters. I can't call them bigoted for holding such a view because it doesn't impinge on their thoughts in any other fashion, they don't obsess about it and they're not on a crusade to get rid of it - they simply don't experience it often enough and as it isn't corroborated or sanctioned by their culture the instances of it are far fewer.

As a result, when it comes to the expression of homosexuality I'm a strong believer in the primacy of cultural conditioning over genetic determinants - and so am less likely to denounce someone as a bigot when they express views intolerant of homosexuality, though I may remark they are being insensitive and so on.

**Terrace racism** is another commonly cited form of bigotry. But it's funny when it comes to football; the same people throwing bananas at John Barnes would probably rush onto the pitch and hug Paul McGrath (or any other black player) if he scored for their own team. Would an English soccer club fanbase riot in the 60's if their management decided to sign Pele - not likely. I'm not saying racism wasn't (or isn't) blatant in English soccer just that it's selectivity is more revealing of inter-club rivalry than anything else. Certainly, at any rate, racism of any kind is a form of bigotry in my book.

**With respect to** another imputed form of bigotry found nowadays, that of 'Anti-Americanism' (or any distrust or hatred towards any particular country) I think we're on less solid ground - as oftentimes the critique is based on prior political decisions enacted by that country's government. It comes down to a virulent opposition to specific policy choices which may have been detrimental to their own country's development - America been the most powerful country post WW II it was simply in a position to make more of those decisions than any other country.

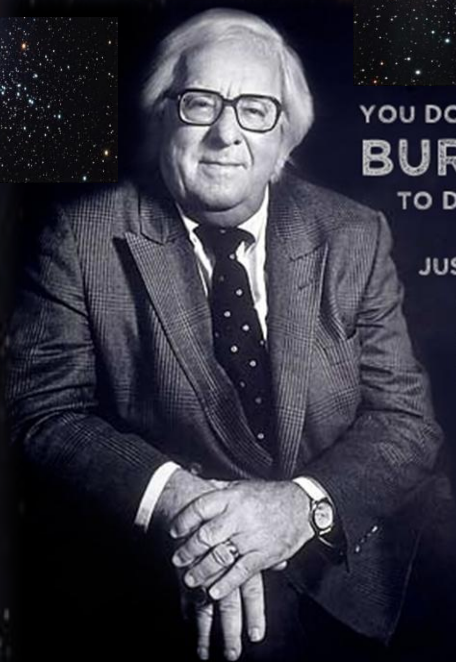
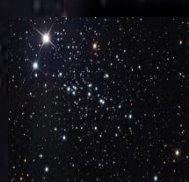


**Without** going into specific details I certainly think Iranians are fully justified in espousing an "anti-American" viewpoint which cannot be dismissed as mere bigotry; grounded as it is in an objection to concrete policy decisions taken by the US government as opposed to them having an obstinant or intolerant set of beliefs which irrationally targeted 'Americans' merely because they are Americans - the question of their faith in Shia Islam and the perceived bigotry we think may emerge from that is here entirely incidental.



foto por Pedro © 2012

All told, it can be seen that humans are quite accomplished in the art of driving a wedge between themselves.



YOU DON'T HAVE TO  
**BURN BOOKS**  
TO DESTROY A CULTURE.

JUST GET PEOPLE TO  
**STOP**  
READING THEM.

*Ray Bradbury*  
1920-2012

RAY BRADBURY | TEACH KIDS PRODUCTIONS

a BRADBURY thought

# The Fetterman Fight

Low-intensity warfare between Plains Indians and the US Army was a constant feature of western life for very nearly all of the 19th Century. The Indians' lack of central authority and vast manpower meant that their defeat was ultimately inevitable, but they managed

painting by J. K. Ralston



to inflict several stinging reverses on their white opponents. Undoubtedly the most famous of these reverses was the destruction of Custer's 7th Cavalry at Little Bighorn in 1876.

**However**, exactly a decade before an almost identical scenario took place just outside Fort Phil Kearney - an ambitious young Civil War veteran, hungry for glory and contemptuous of the enemy, led his men charging head-on into disaster. This battle has gone down in history as 'the Fetterman Fight'.

**William J. Fetterman** was probably born in Connecticut in or around 1833, to parents of German ancestry. He spent most of the Civil War as an officer in the 18th US Infantry Regiment, but had been appointed a lieutenant colonel of volunteers by the War's end. Fetterman was courageous, ambitious, and in love with the military life, and so he stayed on in the regular army after the War's closure.



Capt. Wm. Fetterman

by Salah

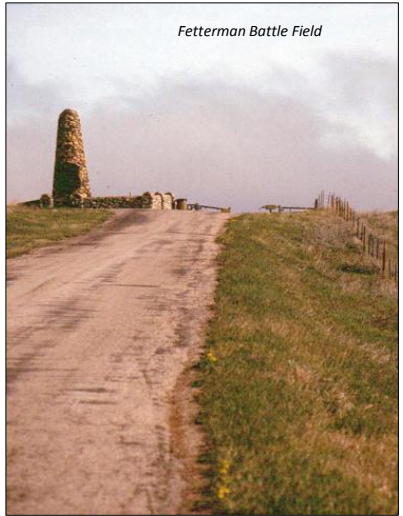
**In the fall of 1866** the 18th Infantry was stationed at Fort Phil Kearney in northeastern Wyoming. Here they were given the task of protecting immigrants on the Bozeman Trail from Indian marauders. Fetterman was foremost amongst several young officers in the fort who - despite having no experience of Indian-fighting whatsoever - boasted about their abilities. Fetterman allegedly said that with one company of regulars he could "whip a thousand Indians", and with 80 men he could "ride through the whole Sioux Nation".

**Fate gave Fetterman** a chance to live up to his own expectations. On December 21st, 1866, a party of woodsmen just outside the fort fell under attack. The commander of the Fort's garrison, Colonel Henry B. Carrington, gave Fetterman the task of rescuing them, but firmly ordered him not to pursue the Indians once they were driven back. Fetterman's mixed force included 27 men of the 2nd Cavalry, 49 men of the 18th Infantry, and two civilian volunteers - ironically giving a grand total of 80 men.

**Fetterman arrived** to find that the Indians had seemingly already fled, but vented his frustration by pursuing what appeared to be stragglers - they were in fact the Lakota warriors Crazy Horse, Black Shield, and White Bull, acting as decoys. Just like Custer's men a decade later, Fetterman's soldiers would have to pay with their lives for their commander's egotism and stupidity.

**Only too late** did Fetterman realize that he had led his men into a trap, an ambush set by the Minneconjou chief High Back Bone and possibly numbering 1000 strong. Fetterman and his men took refuge on a ridge - modernly known as Massacre Hill - and made a brave but futile effort to hold off the besiegers. Ironically it was allegedly the civilians, James S. Wheatley and Isaac Fisher, who did some of the most impressive shooting of the day.

*Fetterman Battle Field*



**The battle** was over in under half an hour. No white men escaped, and none were suffered to live. Theories vary as to whether Fetterman shot himself, or whether he and Captain Frederick H. Brown shot each other at point-blank range as the Indians closed in around them.

**The entirety** of Fetterman's command, 81 men including Fetterman himself, were killed. As for the Indians, around 60 Lakota were killed along with 2 Cheyennes and 1 Arapaho, with about 100 more of various tribes being wounded.

**'Fetterman's Fight'** highlighted the dangers of over-confidence and arrogance in Indian warfare, and served as a reminder to confident Civil War veterans that the 'red man' was a very different sort of enemy. It was a lesson that at least one other conceited veteran soldier would fail to take to heart.

Hollow Horn Bear was a war leader of the Sioux and was said to be prominent in the defeat of Fetterman in the Bozeman campaign of 1866-68. The Fetterman 'massacre' is a famous event in the history of the Indian wars but was hardly a massacre as the soldiers were fully armed. They all died, being heavily outnumbered, as the Indians rarely - and certainly not in the case of US Army troops - took prisoners, killing all 85 and then mutilating the bodies as was their custom.

In later years Hollow Horn Bear became a celebrity whose likeness appeared on a fourteen cent stamp and a five-dollar bill. He died in 1913 of pneumonia when leading an Indian delegation at the inauguration of President Woodrow Wilson.



"Don't talk about it;  
write."

"Don't think. Thinking is the enemy of creativity. It's self-conscious, and anything self-conscious is lousy. You can't try to do things. You simply must do things."

"I've often been accused of being too emotional and sentimental, but I believe in honest sentiment, and the need to purge ourselves at certain times, which is ancient. Men would live at least five or six more years and not have ulcers if they could cry better."

"I know you've heard it a thousand times before. But it's true - hard work pays off. If you want to be good, you have to practice, practice, practice. If you don't love something, then don't do it."

"There is no future for e-books, because they are not books. E-books smell like burned fuel."

a  
BRADBURY  
thought



# A BRIEF STUDY ON A JEWISH SURVIVOR OF THE 1099 SIEGE OF JERUSALEM

by Jim R. McClanahan

The First Crusade was a religious-political war that culminated with the siege of the holy city of Jerusalem in 1099. Most European accounts of this "pilgrimage" (as it was contemporarily called) were written years after the fact, leading to much exaggeration in regard to individual fighting prowess and the number of lives claimed. For instance, one chronicle mentions men wading through blood up to their horse bridles. [1] However, the Arabist S.D. Goitein discovered a letter from the Cairo Geniza in 1952 that dated to only a few months after the siege. [2] The letter reveals the Crusaders had captured many of the city's inhabitants and held them for ransom. Much of the money was raised by the Jewish community of Alexandria, Egypt and forwarded onto the Crusaders via the Jewish community of Ascalon near the Gaza strip. The captives were sold for less than the going price of 100 dinars for three people (33.3 per person)

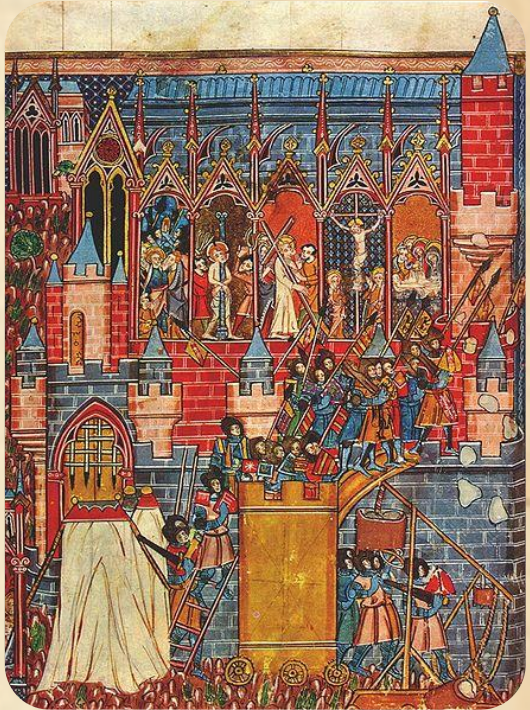


*The front and back of the original 12th century letter  
(I would like to thank Cambridge University library for  
the full size scans. I greatly reduced the size so no one can use them for  
research purposes without their permission.)*

because the Crusaders could not afford to care for all of them. The letter goes on to say: "In the end, all those who could be bought from them [the Franks] were liberated, and only a few whom they kept remained in their hands, including a boy of about eight years of age, and a man known as Abu Sa'd, the son of the Tustari's wife. It is reported that the Franks urged the latter to embrace the Christian faith of his own free will and promised to treat him well, but he said to them, how could a Kohen [Jewish priest] become a Christian and be left in peace by those [the Jews] who had already disbursed a large sum on his behalf. Until this day, these captives remain in their [Franks] hand, as well as those who were taken to Antioch, but they are few; and not counting those who abjured their faith [converted to Christianity] because they lost patience, as it was not possible to ransom them, and because they despaired of being permitted to go free." [3]

Now, the first time I read Goitein's complete translation of the letter I was amazed that history had preserved the name of one of the faceless victims of the First Crusade. Crusader chronicles are always told from the viewpoint of the conquerors and never the conquered. Who was this Abu S'ad? I had to find out more.

From his analysis of the letter, Goitein was able to come up with the following back story: "The man was a Kohen and a stepson of a renowned Karaite [Jew] from the Tustari family (who were not Kohens). [Moshe] Gil (The Tustaris, pp. 65-66) quotes a Muslim traveler from Spain who visited Jerusalem in the 1090's and attended a religious disputation in which the Jewish side was represented by "the Tustari," most likely the one referred to here." [4] So Abu Sa'd was a Jewish priest and step-son of a noted Karaite scholar. But there seems to be some confusion in other works that translate the letter differently, which combines Abu Sa'd and the young boy mentioned into one person. The Arabist Moshe Gil states: "Among the captives still in the hands of the Crusaders is a child of eight to ten years of age, named Abu Sa'd, 'son of the wife of the Tustari'. this 'wife of the Tustari' was evidently the wife of the Karite writer Sahl b. Fadl (Yashar b. Hesed) al-Tustari, the great-grandson of [the merchant prince] Hesed al-Tustari. We have seen that this Sahl lived in Jerusalem in the [ten] nineties,



Picture from a 13th century manuscript depicting the 1099 siege of Jerusalem

and we do not know the circumstances of his death; perhaps he was killed during the Crusader's conquest. Nor do we know why the child is called 'the son of the wife of all Tustari' and not 'the son of al-Tustari', and natural there may be many explanations for this. His captors, the Crusaders, are trying to persuade him to convert to Christianity but he refuses ... It appears that they are hoping to receive a particularly large sum in ransom money for him, as they are aware of his lineage." [5] In a couple of footnotes, Gil mentions: "See Goitein's assumption...that his [Zadok b. Josiah] son-in-law was 'the son of the wife of the Tustari' mentioned..., which does not seem to be based on sufficient evidence, for this was a child of eight to ten." [6]



"Goitein...already stated his opinion that this boy was the son of Yashar b. Hesed..., and deduced from this that Yashar, the Karaite writer, lived in Jerusalem until the Crusaders' conquest." [7] This last quote refers to a much earlier paper written by Goitein that says: "Thus we see that Karaites remained in Jerusalem up till the very end, and 'the son of the Tustari's wife' most probably was the son of the wife, by a previous marriage, of the noteworthy Karaite scholar Yashar b. Hesed b. Yashar at-Tustari, who, as we have seen, was, according to Poznanski, a son of Abfi Nasr." [8]

In a paper on the Karaite Jewish community of Jerusalem, the Arabist Haggai Ben-Shammai mentions Abu Sa'd was one of those held captive by the Crusaders and then states: "As far as can be judged from the facsimile of the [original 12th century] document, the letter is apparently torn beyond repair at this particular line. However, the space between the allusion to the boy and his age, on the one hand, and the name of Abu Sa'd, on the other hand, seems more than sufficient for two to three words introducing Abu Sa'd as a separate person. Thus, Goitein's interpretation

appears preferable. Nonetheless, "the Tustari" may have been the Prisoner's step father, while the boy's mother may not have been a Karaite in the first place." [9] So even Ben-Shammai seems to think that Abu Sa'd was perhaps a Rabbanite step-son from his mother's previous marriage. The idea of there being a tear in between the reference to the boy and Abu Sa'd is very convincing. I am surprised that Moshe Gil (the foremost expert on the Tustaris) would overlook something as important as that.

**I must note that** Rabbanites and Karaites were two competing sects of Judaism. The Rabbanites followed the "Oral Law" of the *Torah* and *Mishnah*, while the Karaite's only followed the "Written Law" of the Hebrew Bible. Because of these differences, both sects were constantly at odds with each other. They even had separate sections within the main Jewish community of Jerusalem where they lived. [10] Karaite Jews were by far the wealthiest entrepreneurs in contemporary Egypt. In fact, the Tustaris had family ties with the Muslim Caliphs of Egypt and served as their suppliers of court refinement, such as diamonds and silk. [11]

## Notes

- [1] Benjamin Z. Kedar, "The Jerusalem Massacre of July 1099 in the Western Historiography of the Crusades," In *Crusades* (vol. 3), Benjamin Z. Kedar, ed. (Hampshire: Ashgate Publishing Limited, 2004), 18.
- [2] Ibid, 59.
- [3] S.D. Goitein, *A Mediterranean Society: The Jewish Communities of the World as Portrayed in the Documents of the Cairo Geniza – Volume V: The Individual* (University of California Press, 1999), 375.
- [4] Ibid, 612 n. 81.
- [5] Moshe Gil, *A History of Palestine, 634-1099* (Cambridge: Cambridge University Press, 1997), 833.
- [6] Ibid, 832 n. 5.
- [7] Ibid, 834 n. 6.
- [8] S.D. Goitein, "Petitions to Fatimid Caliphs from the Cairo Geniza," *The Jewish Quarterly Review* 45, no. 1 (jul., 1954): 37-38.
- [9] Haggai Ben-Shammai, "The Karaites," In *The History of Jerusalem: The Early Muslim Period, 638-1099*. Joshua Prawer and Haggai Ben-Shammai, ed. (New York University Press, 1996), 221-222.
- [10] See Goitein, *A Mediterranean Society* 5, 358-372.
- [11] Walter Joseph Fischel, *Jews in the Economic and Political Life of Mediaeval Islam* (New York: Ktav Pub. House, 1969), 68-89.

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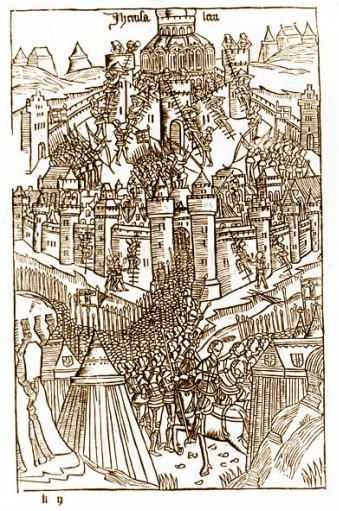
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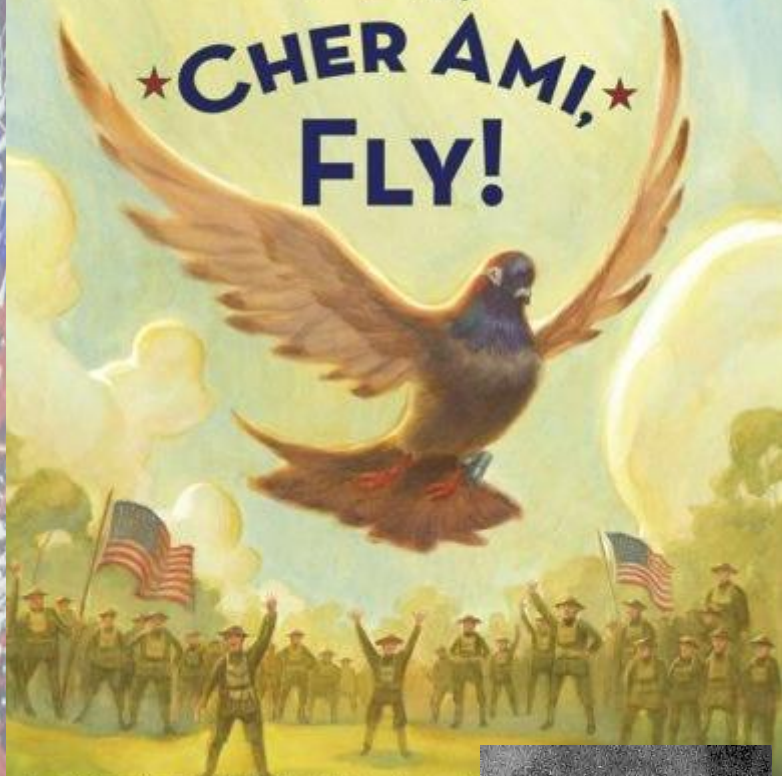
Siege of Jerusalem by Crusaders, 1099. From: Robertus Remensis, *Historia itineris contra Turcos* (Dutch), Gouda, ca. 1486. Woodcut.



Unknown- "Godefroi de Bouillon as declared in the Holy Sepulchre (1099)-miniature" Paris-BNF (Ms 1280, f 83)

THE PIGEON WHO SAVED THE LOST BATTALION

# FLY, ★CHER AMI,★ FLY!



**Cher Ami, an American Hero**

by Bloodandsteel



**October 3, 1918 Major Whittlesey** an American commander with more than 500 men were trapped in a small depression on the side of a hill. They were surrounded by German infantry, many were killed and wounded. By the second day only a little more than 200 men were alive unwounded.

**The commander** dispatched several pigeons to tell his commanders where his unit was located. The following day there was but one carrier pigeon on hand. Enter the hero of this true tale, Cher Ami.

**American Artillery** tried to send some protection by firing hundreds of artillery rounds into the depression where the Germans surrounded what was left of the battalion. American artillery gunners never knew exactly where the Americans were located, and started firing rounds directly on top of them by accident. After all they had been through they were being fired on by their own army.



**There was one little hero** waiting to save the day, Cher Ami. They wrote a quick note informing the artillery commander where they were located in order to stop the shelling on their position. The note that was put in the canister on Cher Ami's left leg was,

We are along the road parallel to 276.4.  
Our own artillery is dropping a barrage directly on us.  
For heaven's sake, stop it.

**Cher Ami took off** for his home, the enemy saw him and opened fire. For several minutes Cher Ami was under intense small arms fire from the Germans. The encircled American infantrymen were hoping against hope, their last hope looked like an inescapable situation. Cher Ami was hit.

**Cher Ami** spread his wings and tried again, off he flew beyond the reach of German small arms fire. Our little hero flew 25 miles in 25 minutes to deliver his message. The shelling ceased, and more than 200 American lives were saved to fight another day.

**On this his last mission**, Cher Ami was severely wounded. When he finally reached his coop, He was blind in one eye, and a chunk missing from his little breast. From that awful wound, hanging by just a few tendons, was the almost severed leg of the brave little bird. Attached to that leg was a small canister with the all-important message. Once again, Cher Ami wouldn't quit until he had finished his duty.

Cher Ami became the hero of the 77th Infantry Division, and the surgeons worked long hours to try and save our little hero. When French soldiers learned of Cher Ami's bravery they gave him the French Croix de guerre with palm leaf.

**Though the surgeons** saved Cher Ami, they couldn't save his leg, but they did obtained a small wooden leg for him. When Cher Ami recovered from his wounds, our little hero was on a boat to the United States. The commander of the United States Army, General John J. Pershing, personally saw Cher Ami off as he left France.

Cher Ami died of his multiple war wounds on June 13, 1919. On his death a taxidermist preserved the small pigeon for future generations, a bird that became an inspiration over the years.

**Visitors to the National Museum of American History**, Smithsonian Institution, Washington, D.C. can still visit Cher Ami, preserved forever alongside his French Croix de Guerre with palm. General John J. Pershing awarded an additional medal to our brave little hero, Cher Ami.

# PAGAN BELIEFS ON THE THRESHOLD OF A NEW ERA



by momhistory

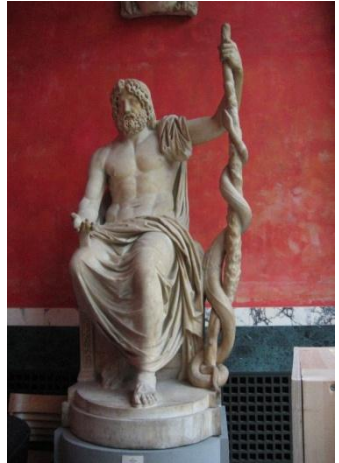
In the vast lands of the Roman Empire during the time of the early Augusts the spiritual and religious life of the colorful ethnic population was rich and various. Despite their relative freedom the nations felt the decline of their culture and religion. The decline of manners and the crisis in the outlook of the ancient people on the eve of the new era contrasted with the huge number of worshippers. Morale among the believers fell but still stood out as a sense of skepticism, which blended into a mockery of the old rites. Soterich cults, whose mystery filled the vacuum in the old ideological environment, came into vogue.

## PAGAN BELIEFS ON THE THRESHOLD OF A NEW ERA

**Gradually the idea** of a core belief in God, coexisted with other pagan deities in the cosmos, crystallized. So before the Christian sermon, there were numerous cults, each claiming to pilgrims for salvation and the Afterlife.

**The territory** of present-day Eastern Europe, Asia Minor and the Eastern Mediterranean – the cradle of the new Christian faith, developed examples where we can find the roots of monotheistic ideas underlying the Christian dogma.

**We will examine** some of them. In the lands of Eastern Europe existed many pagan cults, each pretending for the first place and more believers than the other.



**The god Asclepius** was a famous god of health, herbs and medicine in the Roman provinces Thrace, Macedonia and Greece. His image is his glass coat with a snake. In Rome he was named Columbar Aesculapi. He was often depicted as a bearded man in his prime, looking little like Zeus. He had a famous sanctuary in Epidaurus. He was a htonic feature of the earth – a healer and provider for the children of the gods – the heroes Epidemic. Any other Greek god was Apollo, god of agriculture, husbandry and hunting. But also he was a healer and destroyer. Apollo was associated with the sun, he was called Feb.



**The god Sabazius** was the Thracian and Phrygian god of vegetation, worshiped in the north of the Balkans and in the central part of Anatolia in Asia Minor. His cult spread from Thrace, in the north of Greece to Attica and to Athens in the fifth century BC. There Sabazius took on special appearance and role in relation with the Attic cults and the favorite local deities. In Athens Sabazius became the god of barley and he was related initially to Cronus. Later on, he became known as the god of beer and he was as such closely related to the wine-god Dionysus (Dionysus-Sabazius). He also carried an epithet "Hyupistos".

## PAGAN BELIEFS ON THE THRESHOLD OF A NEW ERA

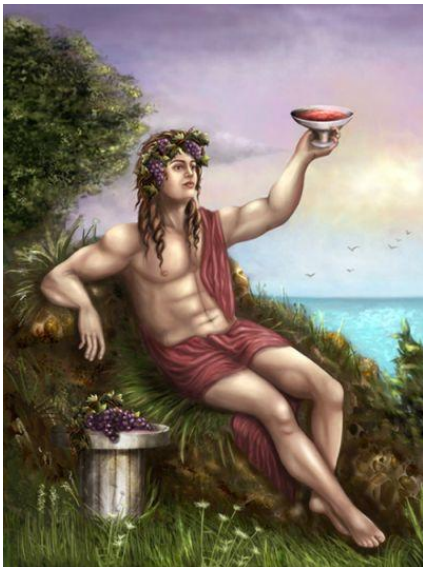
**The Thracian god of wine,** grape harvest and winemaking Dionysus was a god of ritual madness and ecstasy. The earliest cult images of Dionysus showed a mature male, bearded and robed. He held a fennel staff, tipped with a pine-cone and known as a thyrsus. Later images showed him as a beardless, sensuous, naked or half-naked youth: literature described him as womanly or "man-womanish". In its fully developed form, his central cult imagery showed his triumphant, disorderly arrival or return, as if from some place beyond the borders of the known and civilized. His procession (thiasus) was made up of wild female followers (maenads) and ithyphallic, bearded satyrs. Some armed with the thyrsus, some danced or played music.

The god himself was drawn in a chariot, usually pulled by exotic beasts such as lions or tigers, and is sometimes attended by a bearded, drunken Silenus. This procession was presumed to be the cult model for the human followers of his Dionysian Mysteries.



**In his Thracian mysteries,** he wore the bassaris or fox-skin, symbolizing a new life. Dionysus was represented by city religions as the protector of those who do not belong to conventional society and thus symbolized everything which was chaotic, dangerous and unexpected, everything which escaped human reason and which could only be attributed to the unforeseeable action of the gods.

**The mythic hero Orpheus** was the son of Calliope and either Oeagrus or Apollo. He was the greatest musician and poet of Greek myth, whose songs could charm wild beasts and coax even rocks and trees into movement. He was one of the Argonauts, and when the Argo had to pass the island of the Sirens, it was Orpheus' music which prevented the crew from being lured to destruction.

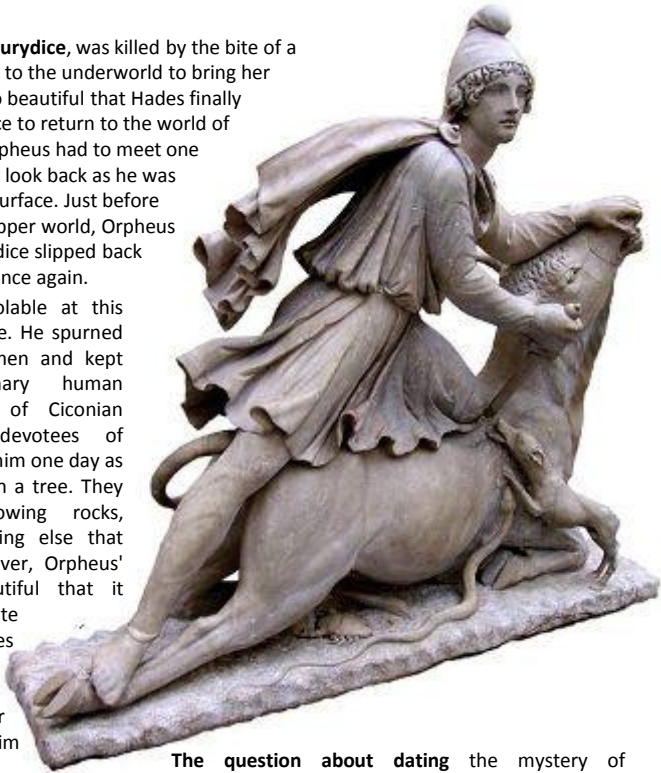


## PAGAN BELIEFS ON THE THRESHOLD OF A NEW ERA

**When Orpheus' wife, Eurydice**, was killed by the bite of a serpent, he went down to the underworld to bring her back. His songs were so beautiful that Hades finally agreed to allow Eurydice to return to the world of the living. However, Orpheus had to meet one condition: he could not look back as he was conducting her to the surface. Just before the pair reached the upper world, Orpheus looked back, and Eurydice slipped back into the netherworld once again.

Orpheus was inconsolable at this second loss of his wife. He spurned the company of women and kept apart from ordinary human activities. A group of Ciconian Maenads, female devotees of Dionysus, came upon him one day as he sat singing beneath a tree. They attacked him, throwing rocks, branches, and anything else that came to hand. However, Orpheus' music was so beautiful that it charmed even inanimate objects, and the missiles refused to strike him. Finally, the Maenads' attacked him with their own hands, and tore him to pieces. Orpheus' head floated down the river, still singing, and came to rest on the isle of Lesbos. Orpheus was also reputed to be the founder of the Orphic religious cult.

**In the eastern lands** of the Roman Empire soterich cults, influenced by ancient Egyptian and Iranian religious, developed. They found a widespread cult of Mithra, Cybele, Oziris and Isis.



**The question about dating** the mystery of mithraism as a separate one from those of the Persians was complex and not fully resolved. The mithraism reached its apogee in the third and the beginning of fourth century when he won many supporters in the Roman Empire. This cult attracted all strata of society – merchants, soldiers, slaves and poor people.

One of the central motifs of Mithraism was the sacrifice by Mithra of a sacred bull created by the Persian god Ahuramazda. He sent a command to Mithra using a raven. Mithra reluctantly obeyed, and stabbed the bull to death. Mithra was assisted by a dog, a snake and a scorpion, and was attended

## PAGAN BELIEFS ON THE THRESHOLD OF A NEW ERA

by the twin Torchbearers, Cautes and Cautopates. From the body of the dying bull rose plants, animals, and all the beneficial things of the earth. The bull, resigning itself to death, was transported to the heavenly spheres, redeemed by its sacrifice. In an abstract way, Mithra died for the good of mankind, as the bull was an aspect of himself.



**Cybele also known as Kybele**, Kimmema or Dindimema, was Magna Mater and the Mother of the Gods, the worship of this goddess spread throughout the Roman Empire. Originally Phrygian, she was a goddess of caverns, of the Earth in its primitive state; worshipped on mountain tops. She ruled over wild beasts, and was also a bee goddess. Her festival came first on the Roman calendar. Along with her consort, the vegetation god Attis, Cybele was worshipped in wild, emotional, bloody, orgiastic, cathartic ceremonies. Cybele was the goddess of nature and fertility. Because Cybele presided over mountains and fortresses, her crown was in the form of a city wall. The cult of Cybele was directed by eunuch priests called Corybantes, who led the faithful in orgiastic rites accompanied by wild cries and the frenzied music of flutes, drums, and cymbals. Her annual spring festival celebrated the death and resurrection of her beloved Attis. Her Greek mythology counterpart was Rhea.

**The cults of Osiris and Isida** spread from Egypt. Osiris was an Egyptian god, usually identified as the god of the Afterlife, the underworld and the dead. He was classically depicted as a green-skinned man with a pharaoh's beard, partially mummy-wrapped at the legs, wearing a distinctive crown with two large ostrich feathers at either side, and holding a symbolic crook and flail. Osiris was not only a merciful judge of the dead in the Afterlife, but also the underworld agency that granted all life, including sprouting vegetation and the fertile flooding of the Nile River. He was described as the "Lord of love", "He who is permanently benign and youthful" and the "Lord of silence". The Kings of Egypt were associated with Osiris in death — as Osiris rose from the dead. They would in union with him, inherit eternal life through a process of imitative magic. By the New Egyptian Kingdom all people, not just pharaohs, were believed to be associated with Osiris at death if they incurred the costs of the assimilation rituals.



## PAGAN BELIEFS ON THE THRESHOLD OF A NEW ERA

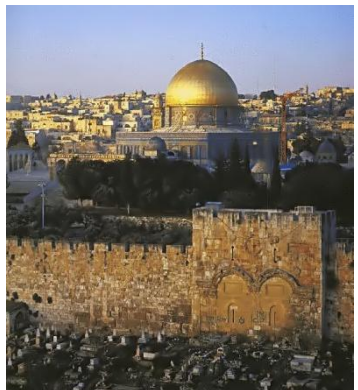


**Isis** or in original more likely Aset was a goddess in ancient Egyptian religious beliefs, whose worship spread throughout the Greco-Roman world. She was worshipped as the ideal mother and wife as well as the matron of nature and magic. She was the friend of slaves, sinners, artisans, and the downtrodden, and she listened to the prayers of the wealthy, maidens, aristocrats, and rulers. Isis was the goddess of motherhood, magic and fertility. She was also known as protector of the dead and goddess of children from whom all beginnings arose. In later times, the Ancient Egyptians believed that the Nile River flooded every year because of her tears of sorrow for her dead husband, Osiris. This occurrence of his death and rebirth was relived each year through rituals. The worship of Isis eventually spread throughout the Greco-Roman world, continuing until the suppression of paganism in the Christian era. Compared to the polytheism in Roman Empire, the Jewish Monotheism was the belief in the existence of one god. Judaism claimed a historical continuity spanning more than 3,000 years. It was one of the oldest monotheistic religions, and the oldest to survive into the present day. The term Judaism derived from the Latin Iudaismus, derived from the Greek Ioudaismos, and ultimately from the Hebrew Yehudah, "Judah" in Hebrew: Yahadut.

The most important thing in this doctrine was the monotheistic idea of existence of one God who offered Afterlife. But the heathen world was far more free and mobile than the Jewish. The gentiles were not only limited by the belief in one god and were able to personally deity any one of the manifestations of deities. But the search of true God was neither light nor effective. It passed through many new challenges and the more mysterious a cult was the more pilgrims it won.

The political hegemony of Rome on the territories of almost all the civilized Western World and the widespread use of Greek and Latin, created conditions for the spread of a universal religious doctrine, which is one of the essential reasons for the lack of spiritual unity in the Roman World. The inclusion in the Pagan Pantheon to ever new cults from all corners of the Empire did not lead to a single religious concept of the subjects.

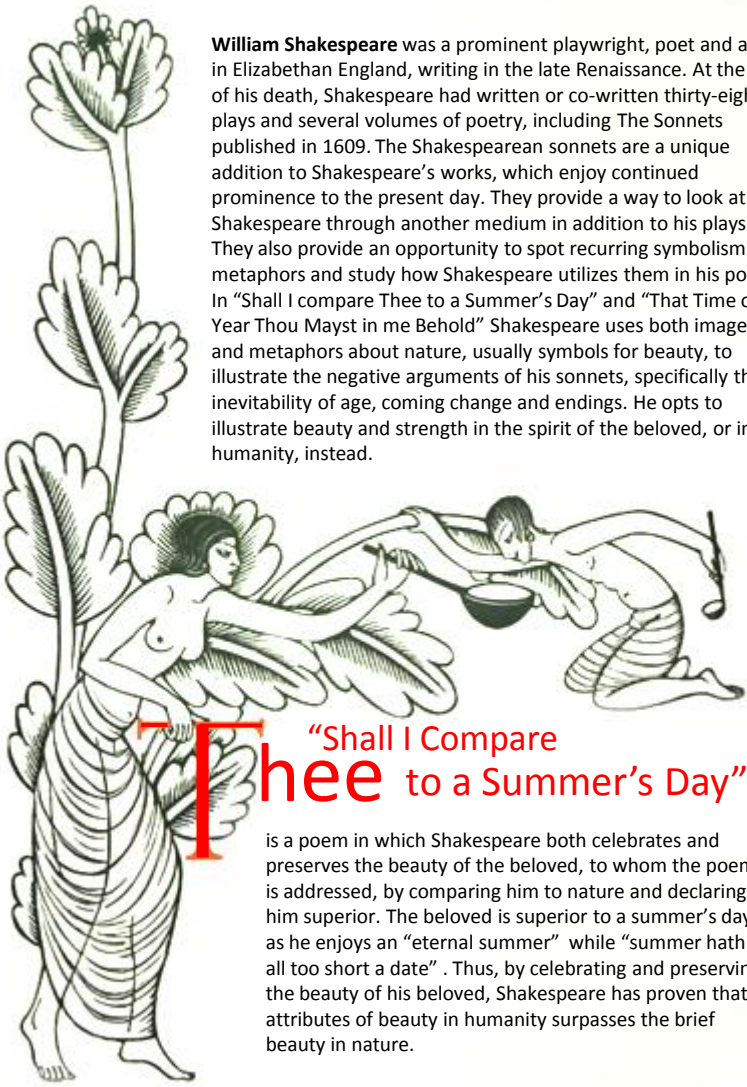
In such an environment the Christian faith was born and spread. It represents a qualitatively new religious system.



A Comparison of  
**William Shakespeare's Sonnets**  
by Arete



William Shakespeare



**William Shakespeare** was a prominent playwright, poet and actor in Elizabethan England, writing in the late Renaissance. At the time of his death, Shakespeare had written or co-written thirty-eight plays and several volumes of poetry, including *The Sonnets* published in 1609. The Shakespearean sonnets are a unique addition to Shakespeare's works, which enjoy continued prominence to the present day. They provide a way to look at Shakespeare through another medium in addition to his plays. They also provide an opportunity to spot recurring symbolism and metaphors and study how Shakespeare utilizes them in his poetry. In "Shall I compare Thee to a Summer's Day" and "That Time of Year Thou Mayst in me Behold" Shakespeare uses both imagery and metaphors about nature, usually symbols for beauty, to illustrate the negative arguments of his sonnets, specifically the inevitability of age, coming change and endings. He opts to illustrate beauty and strength in the spirit of the beloved, or in humanity, instead.

## **T** "Shall I Compare **hee** to a Summer's Day"

is a poem in which Shakespeare both celebrates and preserves the beauty of the beloved, to whom the poem is addressed, by comparing him to nature and declaring him superior. The beloved is superior to a summer's day as he enjoys an "eternal summer" while "summer hath all too short a date". Thus, by celebrating and preserving the beauty of his beloved, Shakespeare has proven that attributes of beauty in humanity surpasses the brief beauty in nature.

**Shakespeare** uses imagery and metaphors about nature and its brief beauty negatively, using symbols or images one would equate with beauty. The Sun is the “eye of heaven”, an image which is pleasing to read. Yet the image as it develops is not pleasant: the “eye of heaven” can shine too hot, “And often his gold complexion is dimmed”. Furthermore “Rough winds do shake the darling buds of may” and nature’s course changes and is “untrimmed”. The beauty of nature can be tempered by the wind, and it is never perfect. Thus, Shakespeare describes beautiful images and sights in nature known to be beautiful, and uses them to portray the opposite meanings; what could be thought of as, or was, beautiful, can be, or turn into something harsh and ugly.

**Once Shakespeare** has given nature those negative associations, he uses that imagery and metaphor to illustrate coming change and endings. He observes that the world has a fleeting nature that will readily give in to change. Shakespeare wrote “Every fair from fair sometimes declines, /By chance of nature’s changing course, untrimmed”. Nature will change and its beauty will decrease. Shakespeare views nature as a constantly changing and harsh entity; any beauty it may have will quickly fade.

**That nature is harsh** and constantly changing is not Shakespeare’s central message, however. Shakespeare counters his negative arguments towards the world and the human experience by paying tribute to the ability, strength and beauty in human nature that can prevail beyond or despite the fact that “summer’s lease hath all too short a date”. Shakespeare promises the beloved that “thy eternal summer shall not fade, /Nor lose possession of that fair thou ow’st; /Nor shall death brag thou wand’rest in his shade/When in eternal lines to time thou grow’st”. Summer will fade to autumn, but the beloved has an “eternal summer” and will not be drawn into death’s shade.

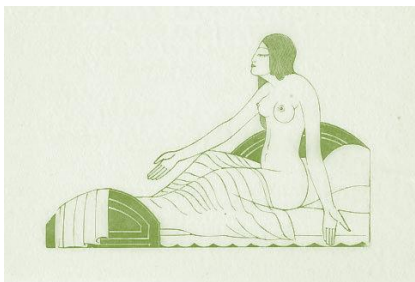
**Shakespeare rebels** against any limit present. Nature is constrained by its limits, its lease that has “all too short a date”. Death is to humanity what autumn is to summer, and yet Shakespeare has found a way to outsmart even death and provide his beloved with immortality: “So long as men can breathe or eyes can see, /So long lives this, and this gives life to thee”. Shakespeare wrote of the beloved’s beauty, and as long as humanity exists to read the poem, the beloved cannot truly die because Shakespeare has, through human ability, preserved his beauty to showcase it to future generations.



**Shakespeare introduces** this argument as early as the second line. To the question “Shall I compare thee to a summer’s day?” he answers “Thou art more lovely and more temperate”. The beauty of the beloved is more beautiful than a summer’s day where the sun can shine too hot and the flowers of May are shaken by the wind. The ability of Shakespeare to write the poem and preserve his beloved for the eyes of future generations resist any changing course nature may take. Symbolism and metaphors of nature become more important in another sonnet, in which Shakespeare again compare nature negatively in contrast to humanity, this time celebrating our ability to love despite the inevitability of age and death in the harsh world that surrounds us.

**"That Time of Year Thou Mayst in me Behold"** is written by Shakespeare from the perspective of himself as an elderly man, appreciating the strength and endurance of the beloved's love, despite his own aging illustrated by imagery and metaphors. Shakespeare describes the darkest part of nature's usual beauty to demonstrate how he is aging and at the brink of death, like the last few barren days of autumn or the last seconds of twilight. As in *"Shall I Compare Thee to a Summer's Day"*, the negative aspects of nature are countered by the enduring beauty of the beloved.

**The metaphors** and imagery in *"That Time of Year Thou Mayst in me Behold"* do not feign positivity like those of *"Shall I Compare Thee to a Summer's Day"*. Instead of using pleasant sounding descriptors, Shakespeare describes the ugly, barren parts of nature after the beauty fades. The beloved must behold in him autumn, not the beautiful beginning, but as it fades into winter, *"When yellow leaves, or none, or few, do hang"*. The same rings true for the last remnants of twilight after the sun has set, *"Which by-and-by black night doth take away, /Death's second self that seals up all in rest"*. There is an echo of *"Shall I Compare Thee to a Summer's Day"* as both sonnets portray a condition within nature acting as an aggressor to itself. *"Rough winds to shake the darling buds of May"* is reminiscent of *"Upon those boughs which shake against the cold, /Bare ruined choirs where late the sweet birds sang"* found in *"That Time of Year Thou Mayst in me Behold"*. In both sonnets Shakespeare illustrates that the beauty of nature is tempered with or lost by aggressors such as the wind and the cold, a reiteration that beauty in nature is only fleeting.



**The brevity of beauty** in nature here is not only a representation of coming change, and endings, but of age. Nature is once again seen as fleeting and dangerous to itself and is contrasted it with the narrator, an elderly man well past the beauty of youth. He, like nature, will succumb to the coming change, and he will succumb to the end. Autumn will become winter; twilight will be consumed by black night. Shakespeare writes that *"the ashes of his youth doth lie, /As the deathbed whereupon it must expire, /Consumed with that which it was nourished by"*, alluding to a log that at first fuels a fire and then is *"consumed"* by it. The meaning is clear; he is growing old and will soon die. Nature is more harsh than beautiful; it itself consumes any beauty it may have had.



**Unlike “Shall I Compare Thee to a Summer’s Day”** Shakespeare does not rebel against the forces of nature he has painted as imperfect, perhaps reflective of the aging narrator. There is no mention here of defying death by seeking preservation in writing; he must succumb to nature’s limitations. It is the love of his beloved, here that is above those limitations by knowing them. Shakespeare has used nature in this sonnet to illustrate age and endings, but the sonnet surpasses that message in meaning. He writes that “This thou perceiv’st, which makes thy love more strong /To love that well which thou must leave ere long”. Shakespeare is saying he does not have to tell the beloved that autumn will turn into winter, twilight into black night or that he is aging and will die. He does not have to tell his beloved any of this, and the beloved’s persistent love despite that is made stronger by that awareness. Nature changes, but the ability in a human being can remain steadfast all the same. This reveals the true message of the sonnet, that love is strongest when it continues without fail after perceiving its limitations. Thus, nature can be imperfect, ever changing, and harsh, but the spirit, beauty and love within humanity can prevail all the same.

**“Shall I Compare Thee to a Summer’s Day”** and “That Time of Year Thou Mayst in me Behold” by William Shakespeare are a tribute to the strength, beauty, and endurance of the human spirit set against the fleetingly beautiful yet harsh nature. Shakespeare uses both imagery and metaphors about nature to portray the negative arguments of his sonnets such as the inevitability of age, coming change and endings. In “Shall I Compare Thee to a Summer’s Day” Shakespeare defies the limitations of nature by preserving and showcasing the beauty of his beloved for future generations. In “That Time of Year Thou Mayst in me Behold” Shakespeare succumbs to those same limitations, yet rejoices in his beloved’s ever aware and loyal love. Both sonnets pay tribute to the strengths and frailties found in humanity and nature alike, celebrated by one of English’s most treasured playwright and poet.



*Decorations by Eric Gill*



“

I discovered there was a typing room where you could rent a typewriter for ten cents a half hour.

I moved into the typing room along with a bunch of students and my bag of dimes, which totaled \$9.80, which I spent and created the 25,000 word version of “The Fireman” in nine days. How could I have written so many words so quickly? It was because of the library. All of my friends, all of my loved ones, were on the shelves above and shouted, yelled and shrieked at me to be creative. So I ran up and down the stairs, finding books and quotes to put in my “Fireman” novella. You can imagine how exciting it was to do a book about book burning in the very presence of the hundreds of my beloveds on the shelves. It was the perfect way to be creative; that’s what the library does.

”

# Small Wars Between Atheists and Theists

by Ludwik Kowalski, PhD

## Introduction

Can small "wars of words" lead to ideologically motivated killings? This question makes me think about events which affected my life (A)--the October 1917 revolution in Russia and proletarian dictatorship in the Soviet Union. In both cases wars of words (like Marx's Communist Manifesto) led to massive killings. That is why I think that wars of words should be taken very seriously. Today's feuds between theists and atheists make me think about the Roman Inquisition--a war against scientists (like Galileo), or about Leninism and Stalinism--physical liquidations of Russian theologians. The purpose of this article is to elaborate on what has recently been published in American Atheist Magazine (B).



**Futile conflicts** between theists and atheists, often amounting to "we are better than you" confrontations, are common, as one can verify by browsing the Internet (C). Those who promote such poisonous conflicts are usually neither scientists nor theologians. Is it desirable to end such confrontations? If yes, then how? I want to focus on conceptual conflicts between theists and atheists, avoiding the word "religion." To discuss religion, one would have to address differences between religions, political exploitation of theism and atheism, and much more. Such important topics are certainly worth addressing, but not in a short essay.

## Separation before cooperation

In "Bridging Science and Religion: Why It Must Be Done," Robert John Russell says that the path toward a world without aggressive

confrontations is in cooperation between theologians and scientists (D). I tend to disagree. Cooperation may or may not develop in the distant future; what should be done first is conceptual separation. The first step toward mutual respect between theists and atheists should be the recognition that most people on Earth live in two different worlds: material and spiritual. Methods of validation of claims made by theologians specializing in spiritual doctrines are very different from those used by scientists exploring our physical world. God is not a material entity, and attempts to refute God's existence by performing scientific experiments are not appropriate. The same is true for attempts to refute scientific claims, such as the age of the earth, on the basis of disagreements with holy books.



**Theology is like mathematics**, not science. Mathematicians start with axioms (initially accepted truths) and use logical derivation to justify consecutive claims, called theorems. Once proven, a theorem cannot be rejected, unless a logical error is found in the derivation. Science is very different. Here, claims are justified, in the final analysis, by experimental observations, not by pure logic.

**A scientific claim** becomes valid after it is confirmed in reproducible experiments. Furthermore, scientific validations are always tentative; scientists know that future experiments might result in rejection, or partial rejection, of what has already been accepted. Scientific truth is not claimed to be eternal.

**The methods of validation** and refutation used by scientists and theologians are sufficiently different to justify separation rather than cooperation. Separation will allow theists and atheists to rethink and reformulate basic ideas and methodologies. Until this happens, scientists should not participate in debates about the spiritual world, unless they happen to also be theologians. Likewise, theologians should not participate in debates about the material world, unless they happen to also be scientists.

**Debates about ways** to eliminate existing conflicts might last decades, if not centuries. They are likely to be more productive if conducted separately. I am a scientist, not a theologian (E). As a university student in Poland from 1949 to 1957, I was an aggressive atheist and subsequently became a member of the communist party. I am now a theist, believing in God and attending a synagogue. Missing an earlier introduction to God, I am very different from other theists, and I describe my ideological evolution in my autobiography, which I've posted online (A). Writing it was a moral obligation, to my parents, and to millions of other victims of Stalinism. The victims are dead but I was definitely with them when I was writing. What can be a better confirmation that many of us live in two different worlds, material and spiritual?



## **No overlapping magisteria (NOMA)**

**The idea that theism** and science are two "non-overlapping magisteria" is not original; it was formulated by Stephen Jay Gould. He wrote, "The net of science covers the empirical universe: what is it made of (fact) and why does it work this way (theory). The net of religion extends over questions of moral meaning and value. These two magisteria do not overlap, nor do they encompass all inquiry (consider, for starters, the magisterium of art and the meaning of beauty)" (F). Informal cooperation between the two camps will always exist; many scientists are also theologians and many theologians are also scientists. They will certainly know which methodology of validation is appropriate in each of the two worlds, material and spiritual.

As I stated earlier, holy books contain pronouncements about the physical world. Such pronouncements are rooted in the incorrect beliefs of our ancestors, who lived when faith and science were not yet separate disciplines. Even many theologians for example, no longer take the story of creation, the world being created in one week, literally. A formal unambiguous recognition of this, for example, by the Pontifical Academy of Sciences in the Vatican, would be a tremendously important step toward the elimination of futile debates. Will theology become a partner of science, as Russell expects? It is too early to speculate about this. One fact is undeniable: many professional theologians and scientists usually respect each other. And they know which methodology of validation is applicable in each field.

## **Comments on my article**

**NOMA is the only approach** I can think about that can prevent a possible war between theists and atheists. That is why I am promoting this approach as much as I can, in private conversations and over the Internet. Let me show how several readers reacted to my American Atheist article (B), in a single public Internet forum thread "Futile Confrontations."

**Referring to** "Until this happens, scientists should not participate in debates about the spiritual world, unless they happen to also be theologians." X1 wrote:

*"I disagree; the problem with the 'spiritual world' (undefined; this means a million things to a million people) is that it affects an untold number of things in the 'real world' (the only world we know to exist based on scientific inquiry), often to the detriment to the overwhelming majority of those that do not share it. Thus any perspective that criticizes and highlights it's serious and large number of flaws is a positive thing, especially when people's personal theologies attempt to impact on the lives of others (which happens a lot I'm sure you'll agree).*

*We can't escape from the facts of reality; there's no evidence for god, for a spirit world, for a soul, for a heaven or hell, for eternal punishment; none of it.*

*As a graduate of one of the worlds leading scientific universities, and being engaged to a microbiologist and having a large number of friends involved in their respective fields (from immunology to astro-physics), I can honestly say that not a single one has ever taken theology seriously, and rightly so.*

*I would however agree that no theologian can ever comment on science unless they are a scientist, and even then they should be ignored if they use theological reasoning in which to enact that critique."*

**Referring to** "the first step toward mutual respect between theists and atheists should be the recognition that most people on Earth live in two different worlds: material and spiritual," X1 added: *"I also know a lot of people on this forum will have a massive problem with this statement. Rather, it should read that we all live in the material/real world, and that some people think they live in a spiritual world. There can be no mutual respect until this is recognized and rectified."*

**Referring to** "Please share this link with other potential readers. Thank you in advance," X2 wrote:

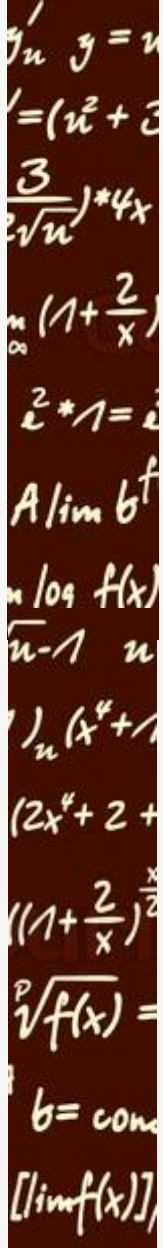
"I am not your errand boy. And your article is terrible, relying heavily on mischaracterizing the debate as well as atheists (protip: it's not about who's 'better'), placing insane demands on atheists (demanding that we recognize 'that most people on Earth live in two different worlds: material and spiritual' along with "scientists should not participate in debates about the spiritual world, unless they happen to also be theologians" and your defense of NOMA is clearly misguided, considering how massively flawed the concept truly is. So, no, I won't share it. I wouldn't share it with others if they needed the paper for a life-sustaining fire and I'm more than a little surprised that you ever managed to get it published in the first place. I've seen better essays from Greatest I Am. It's bad and you should feel bad."

**X3 asked:** *"why do i get the feeling the writer is confusing atheism with communism?"*

**X4 wrote:** *"I don't care what religion you are or what practices that entails. Just leave me out of it and we'll both be happy. You 'leave me out of it' by leaving me alone and not forcing your religious views into schools and laws. I don't care if you want to stand on a street corner wearing a cardboard sign proclaiming the end to be near, as long as I'm not legally required not to point and laugh at the jackass on the street corner proclaiming the same thing other jackasses have been proclaiming in the streets for 2,000 years or more."*

*Second, your claim that theology is like mathematics is entirely, if you'll pardon my bluntness, idiotic. Mathematical concepts have been proven. Mathematics starts with proven concepts that work every single time, allowing you to get the "correct" answer. Theology starts with an unprovable claim which allows you to get what is "claimed to be" the correct answer. A thousand theologians from a thousand different religions will each start with a different set of "truths" and get a different set of "theorems", yet every one of them will come to the conclusion that  $2+2=4$ . The two are nothing alike and a man of your education knows better."*

Referring to "...scientists should not participate in debates about the spiritual world, unless they happen to also be theologians. Likewise, theologians should not participate in debates about the material world, unless they happen to also be scientists," X4 added:



*This is perhaps one of the most one-sided assertions I have ever seen. I do agree that science and religion are completely incompatible and have nothing to say about each other with the exception of science soundly trouncing many religious claims, but to suggest that one is not qualified to debate religion unless one is a theologian is ridiculous. You appear to have been suggesting either that or that becoming a scientist somehow disqualifies you to speak on religious matters unless you are also trained in religious matters, which is even more ludicrous. Given that generally only religious people are theologians I can certainly see why a theist would champion this very one-sided rule. By this idiotic request only religious scientists could ever debate religion and science together. Who the hell would they debate? When you have excluded everyone else as magically unqualified there is no more debate, there is only acceptance amongst those 'qualified', in your eyes.*

*Moses didn't have a degree in religion. Neither did Jesus. I don't suppose you'd be willing to throw out their works as the works of those woefully unqualified to speak on religious matters? Somehow, I doubt it. A biologist DOES have relevant knowledge on religious matters when it comes to literal creation. A geologist can look at a claim of a 6,000 year old earth and give an opinion he is fully qualified to give on this matter of religion. And I, as a former religious person and someone who has studied both science and religion in my spare time, am fully qualified to give my amateur opinions on either.*

*While I wouldn't think to presume that I would teach you anything about physics, I am fully aware that physics is a science and science is 'rigid', clearly defined and changing only according to the data at hand and a strict set of rules, whereas theology is much 'softer', meaning something slightly, sometimes greatly different to each individual theologian or person, without any agreed upon standards to speak of. Just like in the paranormal world, since there are no standards, one doesn't need a degree to be an 'expert'. One just needs to claim to be an expert. Any schooling or training in theology is, to be blunt once again, horse shit as meanings are subject to the personal whims of both teacher and student and there is no 'right answer' which is right among all students, teachers and religions.*

*Regardless of all that, as long as theists try to push their religion and religious beliefs on me and mine, the conflict will continue. For the first time in my life, we're winning. Why the hell would we quit now and lose all the ground we gained because an 81 year old "ex-atheist" tells us we should?"*



X5 wrote: "Being very familiar with a book (in this case a bible) gives no one more insight on anything over the common man than being familiar with say, Grimm's Fairy tales. Notwithstanding that familiarity is very nice when the topic is the written word of said books but knowing said words of said books in no way makes the person any smarter in areas outside the written words of said books than a titmouse.

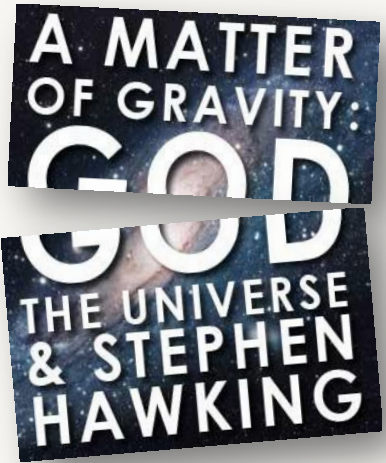
And since theology is mere made up mythological lies how can one rationalize that a person who holds these as truths can be a rational, thinking, intelligent human? Its bad enough to grant illusion as fact but worse to grant the illuser(?) intelligence."

Quoting the last paragraph of X5 , X1 wrote: " Exactly. Even attempting to insinuate that science and theology are somehow on an equal setting is ridiculous, as is attempting to say that theologians have an insight that can assist the world beyond their little enclosed circle of believers, with or without science. ." Hmm, a little circle of believers?

Addressing my starting post, X6 wrote: "you write that science and religion are (or at least should be) separate, but that they were not always that way; How did they become separated? Did theologians arguing with theologians decide to filter out science and separate it from religion? How did the one-week creation story lose credibility, only by debates between theologians or by the involvement of scientists (or at least science) into the issue? Did theology voluntarily retreat into the boarders of its magisterium (and how were those borders defined?) or was it driven there?"

X7 wrote: "I agree with X1. And I disagree with the whole Stephen Jay Gould NOMA nonsense. Saying that one must be a theologian to critique religion is like saying one must be a fortuneteller to critique astrology or tarot reading.

Quoting me "God is not a material entity, and attempts to refute God's existence by performing scientific experiments are not appropriate," X8 wrote:



"With this statement you reveal yourself as a theist apologist. This is merely an unsupported -- and unsupportable -- theist 'god of the gaps' assertion, a strategy designed to cast theism as if it were on equal footing with rational empiricism and science.

You also neglect that the dialog between theists and non-theists is heated because non-theists are fed up with theists' lies, abuse and oppression. We are sick of having your superstitions shoved down our throats and our children's throats. We are sick of your superstitions being forced upon us though laws made or dictated by influential superstitious people and groups.

It's a WAR. Wars are neither polite nor cordial. We won't be getting along until you get out of our bedrooms and classrooms, and, ultimately, until you come to your senses and realize you have been bullshitting yourself and everyone else, and leave us and our children the hell alone."

Why are the capital letters used in WAR? Does it mean that X8 is ready for a "holy war" against theologians? I am already implicitly accused (see above) of being responsible for "theists' lies, abuse and oppression," and for superstition "being forced upon us ..." This reminds me of the Russian accusation "wrag naroda"--the enemy of the people. Such accusation was usually a prelude for an execution or long-term Gulag camp. I hope I am wrong in making such comparisons. Yes NOMA is definitely worth promoting, on both sides of the divider. What else can we do to prevent another wave of ideologically inspired killings?

Let me finish with two comments on a totally different website. Referring to B, Y1 wrote: "Neither theists nor atheists are joined at the hip with their compatriots to wage ideological or spiritual warfare. It is individuals acting on their own impulses to engage on the net and having availed myself of many forums, which exist to facilitate atheism and/or free thought, I think it's a waste of time to think there is a way to quiet those impulses.

It is a fact that religions ARE organized and enjoy political influences especially in America that atheists/free thinkers can't compete with. I think the Internet provides a bit of community for the atheist/non-believer/free thinker and they should have their own oases where they are free to join in condemning religion in every way they see fit. It's just cathartic musings. Unfortunately there always seems to be some interloping worm that can't stand that there is such an oasis and takes up residence to be the defender of the faith. I despise those types."

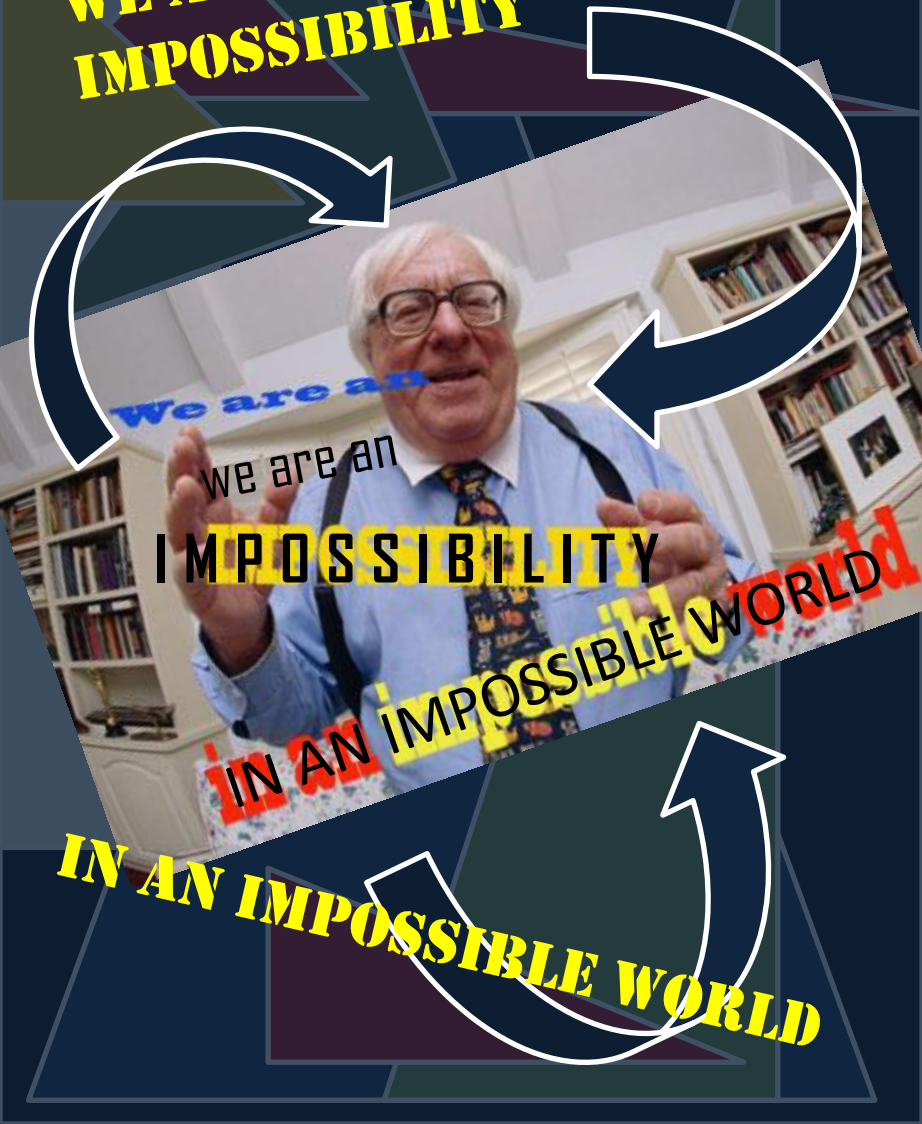
Responding to the above, Y2 wrote: "I think there are two types of religious people, those who believe in a god and those who are afraid to admit they don't. I suspect, though I could never prove it that there are many more agnostics and atheists in the world than one would imagine. Some people can't even admit their doubts to themselves, after all that would be a sin."



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- (C) Collected Internet comments, [http://pages.csam.montclair.edu/~kowalski/theo\\_sci.html](http://pages.csam.montclair.edu/~kowalski/theo_sci.html)
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- (F) Gould, S. J. (1997). "Nonoverlapping Magisteria. [www.stephenjaygould.org/library/gould\\_noma.html](http://www.stephenjaygould.org/library/gould_noma.html)

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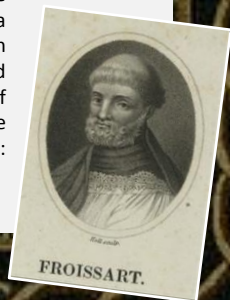
# "STERN in battle"

A short account of Ancient Irish Warfare



by General Michael Collins

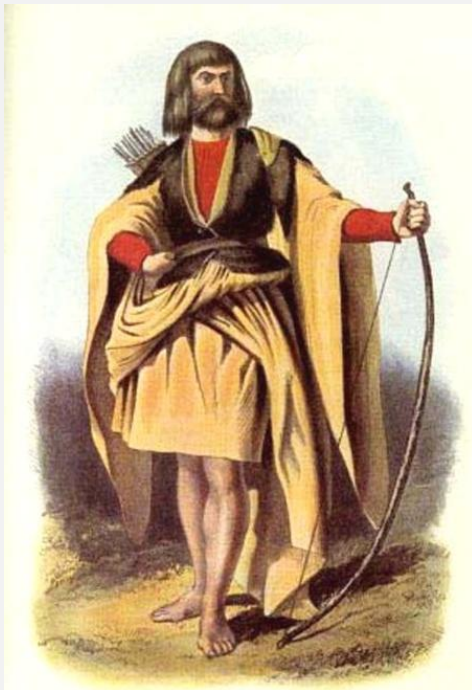
**The Irish style of warfare** was not completely unique in the ancient world, though it had been characteristic of the Irish and Scots in contrast to some of their neighbours. Romans fought pitched battles, so did the Irish. But Romans were frustrated by guerrilla tactics, while they were the primary tactic of Irish armies, especially where faced by insurmountable odds. As we saw in Conn's campaigns, two opposing Kings might give each other battle on numerous occasions, but as we saw in Niall's campaigns, difficult foreign opponents were sometimes best left to hit and run strategy. Fighting style was, as came to irritate the English when they invaded the ancient nation in the 12th century and beyond, based on Mobility, and irritation of the enemy. Indeed, the English poet Edmund Spenser offered information to headquarters in England saying "It is well known that [The Irishman] is a flying enemy", and he suggested positioning garrisons in places that would most annoy the natives. The fourteenth century writer Jean Froissart commented "It is hard to find a way of making war on the Irish effectively, for, unless they choose, there is no-one there to fight and there are no towns to be found". Yet, long before Edmund Spenser put pen to paper, the Irish summoned 20,000 to Clontarf to fight a pitched battle, and in the century Jean Froissart wrote many Irish nobles had incited rebellion with Edward the Bruce, brother of Robert, leading the charge. Clearly, the system was a compound of two styles: Conventional and Guerrillalist.





**Yet, we should** not think of the Irish system of warfare as being any less effective than that of more famous nations. Constant practice as a result of tribal combat had made military customs national and practical. While discipline was much poorer than the Normans, for example, there was still a certain organisation and knowledge of the art of war. Each army was subdivided into Catha or Battalions, each about 3000 men. These were subdivided into smaller sections again, and so on. There were leaders of fifty, and leaders of nine, and the leader of the battalion was known as Cath-Mhílidh, Knight of the Battalion. Watchmen and Sentinels were kept too, and we know that Fianna Éireann kept a watch on the Irish coast for foreign invaders - most likely Roman. Heralds were

employed, as in other nations, to carry messages on the field, and their mission was protected by the code of honour. When conflict was internal, the Irish had a problem with stratagem and tactics in general, considering any trick of the opponent unchivalrous. Irish Kings would regularly give notice of their intention to attack an opponent, and for example, Brian Boru gave notice of his intention to attack Malíchy the Great, and then accepted Malíchy's request for a three month truce so he could gather his forces. However, as always seems the case with noble sentiment, there were those who would resort to strategy in time of need. The strategy of Ambush was particularly favoured. The King of Ireland Aed Mac Ainmírech, in the late sixth century, was murdered by the Leinstermen he was fighting when they sneaked into his encampment in sacks of grain.



**Armour was not used** by ancient Irish armies, even though they were well aware of it and had renown as smithies. A simple tunic and trousers were all worn by normal Irish soldiers, and even at the Battle of Clontarf, or subsequent struggles against the Normans, armour was not worn. The reasons for this are probably simply culture based, along with a wish to preserve mobility. It was however, an oversight that would cost many armies very dearly before the advent of gunfire.

**The two main** troop types in Irish battles were Kerns – who threw spears before engaging hand to hand, and Gallowglass heavily armed swordsmen or axemen, famous for their use of the **claymore broadsword**. Cavalry did not play a role in terms of a massed attacking force, though noblemen would often fight on horseback. Variations on the two troop types were of course practiced, with other types of infantry being common before the Gallowglass, which was a later period innovation. In fact, the Gallowglass soldiers originally came from Scotland, where slightly more advanced warfare was practised.

**When attacking in battle**, order was generally non-existent. Troops would rush at each other, and champions would seek each other out. Heads were taken from defeated enemies as a matter of course. One could then nail them to the front door or gatepost as a trophy. From time to time, we read of a group adopting a formation. It's usually just a simple formation, but the results speak for themselves, as invariably the opposing soldiers are routed. Weapons were generally swords or spears, there are few mentions of any long range weaponry. It was customary for commanders to go from battalion to battalion before a battle, giving inspiring speeches.



All commanders were generally accepted to be required to get involved in the fighting, and to behave as champions. Thus we see killing the King of Ulster personally on the field of battle. Though there is suggestion in the ancient texts that he avoided fighting Eóghan during the battle of Magh Leana, perhaps in an attempt to indicate cowardice. In the matter of taking prisoners, it was the custom to fetter their hands or feet wherever possible or suitable, and that included the taking of hostages and slaves. This was permitted by the Brehon Law, provided the chains were not fastened to the pain of the hostage. If the chains were fastened too tightly, a penalty was payable. The laws also set out what fetters were permissible and what were not. War Cries and Banners were distinctive and common, with many tribes having both. Ulster's proper banner was a golden lion on a green background, and the O'Neill clan used the war cry of "Lámh Dearg Abú", - which is usually translated as "The Red Hand to Victory". Trumpets were used to give signals on the battle fields, and were so detailed as the

mistake of one note in a series would make them incomprehensible to soldiers. So we see the battle fields of ancient Ireland were a chaos of colour and sound and heroism. It is little wonder that they have been seen generally as nothing but chaos by foreign historians, who have given little heed to their intricacies.



*King Cormac Mac Airt*



The constant soldiery of Ancient Irish society was markedly reduced by the introduction of Christianity. Inter-tribal warfare steadily declined, though the readiness of Irish men to take up arms has not diminished throughout the ages. Even so, the tradition of arms left its effect on Irish monasticism as well, and after the golden age monasteries sometimes went to war with one another.

There has even remained a general similarity of tactics and attitude amongst Irish soldiers from ancient times to today. Perhaps it will survive long into the future, though, I suppose that presupposes a continuing conflict for Irish soldiers to fight in.

“Stern in Battle”, refers to King Cormac Mac Airt’s statement when asked what his demeanour was as a young man. In many ways it reflects a culture where men proved themselves through heroic deeds on the field of battle.

end



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